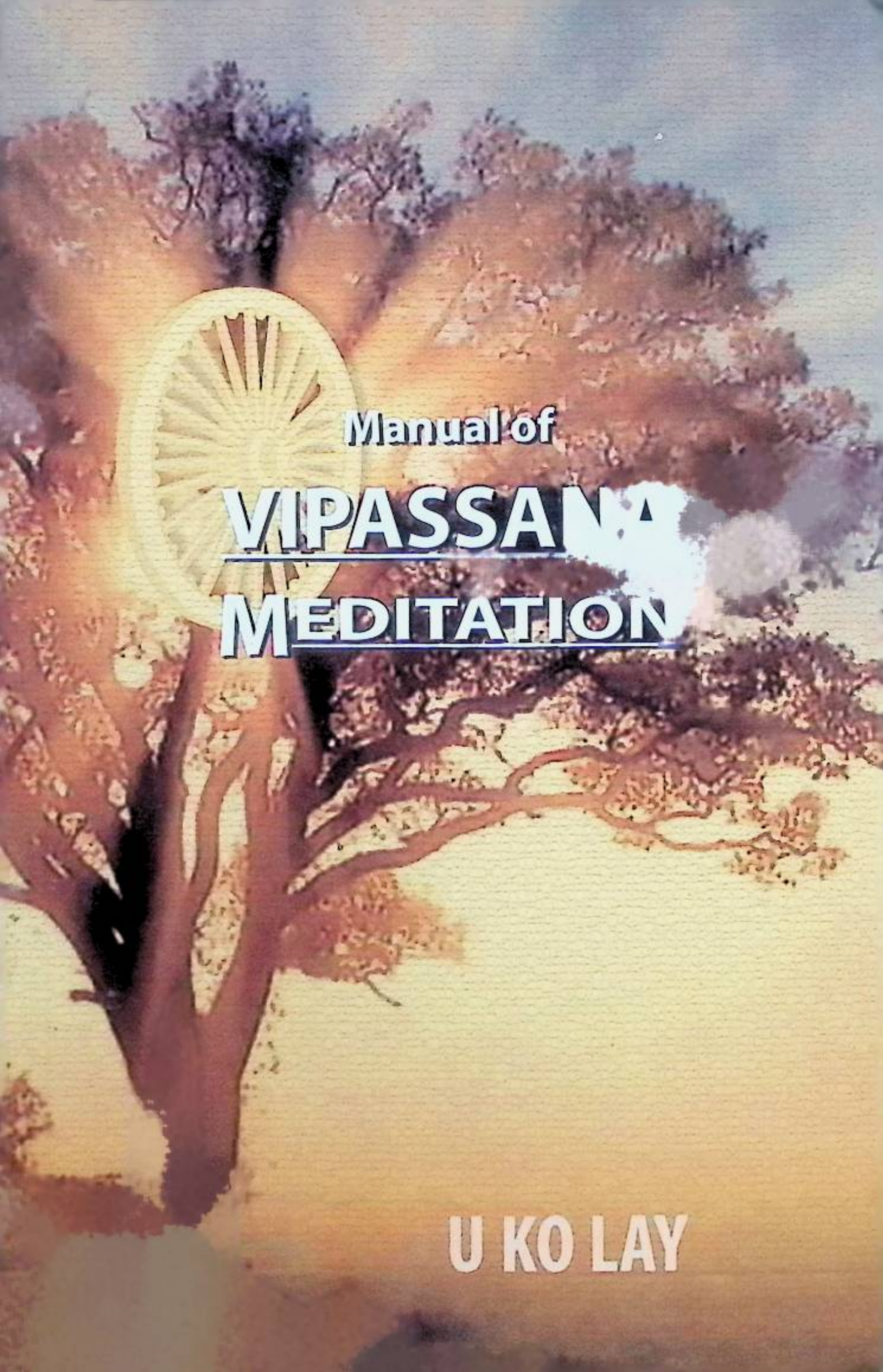

Manual of
VIPASSANA MEDITATION

U KO LAY

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Vipassana Research Institute
Dhammagiri, Igatpuri 422 403

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Dedication

This book Manual of Vipassana Meditation, is dedicated to the following personages, monks as well as laity, as a memorial to their services for promoting the spread of Vipassana Meditation in theory and practice throughout the world:

1. The Most Venerable Ledi Sayadaw
2. The Most Venerable Webu Sayadaw
3. The Venerable Mogok Sayadaw
4. The Venerable Mahasi Sayadaw
5. The Venerable Ajahn Chah (Thailand)
6. The Venerable Bhikkhu Nyanatiloka (Sri Lanka)
7. The Venerable Bhikkhu Nyanaponika (Sri Lanka)
8. The Venerable Bhikkhu Nyanomoli (Sri Lanka)
9. Saya Thet Gyi
10. Sayagyi U Ba Khin

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Preface

This Manual is a collection of my lectures, which have been much expanded and annotated. They were given to the first year students at the International Buddhist Missionary University where I had acted as the Head of Department of Vipassana Meditation in the Faculty of Paṭipatti.

Vipassana Meditation is the unique practice taught by the Buddha. The Teachings of the Buddha are extremely vast, all enshrined in the three baskets of Tipiṭaka— Vinaya, Suttanta and Abhidhamma. The immense wisdom of the Buddha has given us this tremendous wealth of the knowledge of the Truth, considered from all aspects and angles. The same immense wisdom of the Buddha has also put all of his teachings in a nutshell, as it were, in three neat verses. I am referring to *ovāda pātimokkha gāthās* which give a brief summary of his teachings.

Let me now present to you the three verses of this Ovāda Pātimokkha Gāthā ;

1. 'khantī paramaṃ tapo titikkhā,
nibbānaṃ paramaṃ vadanti buddhā;
na hi pabbajito parūpaghātī,
na samaṇo hoti paraṃ viheḷhayanto.

Forbearing Patience is the highest moral practice "Nibbāna is supreme" say the Buddhas. A bhikkhu does not harm others. One who harms others is not a bhikkhu.

2. *'sabbapāpassa akaraṇa*ṃ,
kusalassa upasampadā;
sacittapariyodapanaṃ,
etaṃ buddhānasāsanaṃ.

Not to do evil, to cultivate merit (good deed), to purify one's mind. This is the teaching of the Buddhas.

3. *'anūpavādo anūpaghāto,*
pātimokkhe ca saṃvaro;
mattaññutā ca bhattasmiṃ,
pantañca sayanāsanaṃ;
adhicitte ca āyogo,
etaṃ buddhānasāsanan'ti.

Not to revile, not to do any harm, to practice retraint in the Fundamental Precepts, to be moderate in taking food, to dwell in a secluded place, intent on higher thoughts. This is the teaching of the Buddhas.

How short, how simple, how easy to understand from this clear concise exhortation of the Buddhas; we know as true disciples of the Buddha, what we should avoid, restrain doing; and what we should assiduously cultivate and practice. Simple yes; but the big question is, how to put this clear, concise advice of all the Buddhas into practice, into daily practice, into lifelong practice, how to make the practice as part and parcel of our life.

Nearly all religions teach their respective followers to avoid evil and cultivate good deeds. But none of them shows the method of how to avoid evil and cultivate good deeds. It is unique that Buddhism alone teaches how to put into practice what it teaches. The teachings of the Buddha are known as Dhamma which is universal, ethical and moral Truth. This Dhamma is not just to be preserved in books; nor is it to be learnt for academic games of discussions, disputations, arguments and dissensions. It is to be learnt to be put into practice in the course of daily life; it is to be studied, to be practised and above all, to be realized. The ultimate goal of the Dhamma is the realization of the Four Noble Truths.

The sole purpose and aim of this Manual is to help the serious students to find peace and happiness and ultimate realization of Nibbānic peace by means of Vipassana Meditation.

In the rapidly changing world of material development at the sacrifice of moral and spiritual advancement, Vipassana Meditation practice, still being kept in its pristine purity in Myanmar, has a definite role to play for the promotion of welfare, peace, harmony and happiness of mankind.

Manual of Vipassana Meditation

"Namo Tassa Bhagavato Arahato
Sammāsambuddhassa"

Veneration to the Exalted One, the Homage-Worthy,
the Perfectly Self-Enlightened!

Chapter One

Introduction

The life of Gotama the Buddha, events and incidents in it pertinent to the study and practice of Vipassana meditation.

Before we proceed any further, it would be helpful to study the life story of the Buddha.

Gotama the Buddha was not a divine being, nor divinely created. He was born in B.C. 624 as the son of King Suddhodana and Queen Maya of Kapilavatthu (modern Nepal). Born a human being, he was not just an ordinary human being. The following extraordinary incidents in his life bear testimony to this fact:

1. He was born in the highest strata of the society of his time.
2. Just after his birth, he took seven steps towards North and declared:

(a) *aggo hamasmi lokassa* ....

I am supreme in the world.

(b) *jeṭṭho hamasmi lokassa* ....

I am the chief, the greatest.

(c) *seṭṭho hamasmi lokassa* ....

I am the noblest.

(d) *ayamantimā jāti,*..

This is my last birth.

(e) *natthidāni punabbhavo* ....

There is no more birth for me.

3. He had 32 major and 80 minor marks of a superman, *(uttamapurisa lakkhaṇa)* on his body. Astrologers foretold that he would become either a Universal Monarch or a Buddha; but one astrologer amongst them said, 'He would definitely become a Buddha.' The young prince was named Siddhattha, one whose aim is achieved, accomplished.
4. At the annual royal ploughing ceremony, when left alone under the shade of a big Jambu tree, he practised Ānāpāna meditation attaining the first *rūpāvacara jhāna.*
5. He preferred solitude to playing games with other boys. His father felt anxious and worried because of his pensive and contemplative moods. He tried to shield his son from any sight of worldly sufferings by diverting his son's attention towards the pleasures of the senses.
6. The King married his son at the age of 16 to the beautiful princess Yasodhara hoping to tie him down to family life.
7. After 13 years of luxurious living, at the age of 29, the prince became wearied of living all the time in three magnificent palaces; he managed to slip out of them to spend time alone in secluded royal gardens. On the first trip out, he saw a decrepit old man; on three other occasions he saw a sick man, a dead body and finally a holy recluse, with clean-shaven head wearing a bark-dyed robe.
8. These sights made a great impression on his mind. When his charioteer explained that everybody would become old, suffer ailments and finally die, he began to reflect on the miseries inherent in the existence of sentient beings. He began to think that there must be a way out of all these miseries He pondered, perhaps by renouncing the world and leaving the household life like the recluse, he would be able to find the cause of sorrow (*dukkha*) and the way of liberation from it.
9. Hearing that Yasodhara had borne him a son, he considered this event as an obstruction that would tie him

down to worldly household life. He at once decided that the time had come now for him to abandon the worldly life; so, that very night he left the palace, leaving behind his beloved wife and the new born baby for good. He had to leave like this before his attachment for them grew stronger. When he had passed the boundary of his country, he cut off his hair, changed the royal garments and turned himself into a wandering ascetic. He took this step not because he had no love or tender kindness towards his wife and child, but because he had great compassion for them as well as for all suffering sentient beings. He wanted to seek the greatest boon, to offer them the greatest gift—liberation from all sufferings. Eternal Peace: *Nibbāna*.

Background story of how and why Siddhattha was born as an extraordinary human being destined to become a Buddha at that time.

Fulfilment of *pāramīs* to become a Buddha.

Four *asaṅkheyya* and one hundred thousand aeons ago, the Bodhisatta Siddhattha was born to a Brahman family of great wealth in Amaravati city. His parents passed away while he was still very young; they left him all the accumulated wealth, descended from forefathers, in the care of the family treasurer. When he came of age the trustee of his immense heirloom handed over the wealth, only to be spurned by the young Sumedha. Being disenchanted with the allures of wealth which his forefathers could not take away, he arranged to have it given away to whoever wanted in a great alms-giving ceremony. He then renounced the world and started living a holy life. In time he became accomplished in the *jhānas* and possessed of supernormal power to fly through the sky. Living all the time in forests, practising and enjoying the bliss of *jhāna*, he lost contact with the outside world.

Travelling through the sky one day, he saw citizens of Amaravati mending roads and putting up decorations. He learned from them that Dīpaṅkara Buddha was coming to their city to receive the alms-food. The word 'Buddha' filled him with joy. He had not been aware that a Buddha had appeared in the world and had already taught the first sermon. He joined the citizens in mending the roads to gain merit. He knew that he could become an *arahat*, with all his attainments in *jhāna*, that very day after hearing a discourse from the Buddha.

When the Buddha Dīpaṅkara appeared on the scene, and Sumedha, the hermit had seen him, the hermit changed his mind. He was so inspired by the glory of Buddha Dīpaṅkara that he decided, then and there, to aspire for Buddhahood. He forewent the opportunity of winning liberation that day for himself, "What is the use of selfishly escaping the cycle of births alone inspite of the fact that I am a superior person fully aware of my prowess of wisdom, faith and energy. I will strive for attainment of omniscient Buddhahood; I will rescue beings out of the cycle of births, which is a sea of suffering."

When Sumedha, the hermit offered eight lotus flowers handed to him by an unknown young maid, Buddha Dīpaṅkara who had noticed the scene that had taken place between Sumedha and the young maid Sumitta accepted the offer. And knowing the aspiration that had passed in the mind of the hermit Sumedha, Buddha Dīpaṅkara made a prediction that Sumedha would become a Buddha, Gotama by name, after four asaṅkheyya and a hundred thousand aeons had passed and that the young maid Sumitta would be his partner sharing life with him assisting him with equal fervour and faith for his attainment of Buddhahood.

Buddha Dīpaṅkara did not tell Sumedha what and how to practise to become a Buddha. Sumedha had to think them out himself by exercising *pāramipavicāra ñāṇa* (perfection investigation wisdom). He found out that he had to fulfill Ten *Pāramīs* (Perfections): *Dāna, Sīla, Nekkhamma, Paññā, Viriya* (Alms giving, Morality, Renunciation, Wisdom, Energy respectively), *Khanti, Sacca, Adhiṭṭhāna, Mettā, Upekkhā* (Tolerance, Truthfulness, Resolution, Loving-Kindness, Equanimity respectively). In this last existence as Prince Siddhattha, he had completely fulfilled all the *pāramīs* for four *asaṅkheyya* and one hundred thousand world cycles, and was poised to attain the omniscient Buddhahood after a final, determined effort.

For six years after renunciation the Bodhisatta had roamed about the forests of Magadha, Vesali and Kosala. He had met with the leading ascetics of the day who were said to be searching for a way out of the troubles of the world. He tried himself their various meditation techniques including practices of severe austerities and found all these traditional practices unsound and fruitless. Finally he decided to abandon all these well trodden but fruitless paths and go back to the Ānāpānānussati meditation he had practised even while he was young.

Thus the final spurt of strenuous effort backed up with unwavering resolution to win the goal was made on the evening of the Full moon day of Kasone (Vesākha) in the year 103 of the Great Era; six years after he had left all worldly things in the city of Kapilavatthu. The crowning victory came to him just before the day broke for the next day, in the last watch of the night of the Full moon. At the very moment of winning the Supreme Prize of Omniscience (*sabbaññuta ñāṇa)*, Bodhisatta Siddhattha realised that he had at last become the supremely enlightened Buddha complete with knowledge about the ills oppressing all sentient beings and about the cause of arising of these ills. He had also discovered the way to overcome all the miseries and woes of beings and attain the peace of *nibbāna*.

Gotama the Buddha, the supreme scientist

Just like modern scientists, Gotama the Buddha declared his findings as universal truths and called them the Four Noble Truths; he also gave a full account of the methodology he had employed to discover them and called them the Eightfold Noble Path. Gotama the Buddha was not divine and the discoveries he had made were not divine revelations. They are universal truths which are there all the time but are discoverable only by the enlightened ones like himself. His methodology has been proclaimed by eminent scientists and philosophers of the modern world to be the precursor to scientific methods of the present day. It consists of thorough investigation into the true nature of everything animate or inanimate around him, through accurate and full observation, in a detached and unemotional way, without assumption, without interference and strictly in the present. After thorough analysis and systematic classification of all that he had found empirically, he propounded them first to his colleagues, Pañcavaggī, the group of five bhikkhus as his fundamental doctrines under the titles:
Dhammacakkappavattana Sutta and *Anattalakkhaṇa Sutta*.

Before studying these fundamental doctrines of the Buddha, it would be worthwhile to know how he carried out the scientific investigations in search of eternal peace.

Bodhisatta's scientific investigations to find the truth about birth, old age, disease and death.

Sitting crossed-legged comfortably under the Bodhi Tree, that evening of the full moon of Kasone (Vesākha) the Bodhisatta started investigating the real nature of time, space and everything animate or inanimate occupying that space. The instrument he made use of was his mental microscope equipped with very powerful lenses thoroughly cleansed by his *sīla* which was also highly purified.

His diligence (*viriya),* which he had developed to become very keen since the beginning of his renunciation remained undiminished; his mindfulness was steadfast and clear and he was physically and mentally very calm and peaceful. He started then practicing *ānāpānānussati* and soon achieved and remained absorbed in the first *jhāna* of *rūpāvacara*.

Thus absorbed in the first *jhāna*, the mind continuum of the Bodhisatta was entirely free from hindrances (*nīvaraṇas),* namely: covetousness, ill-will, sloth and torpor, restlessness and worry, and doubt. There were present, in his mind continuum, (*vitakka*) thought conception or initial formation of an abstract thought, *(vicāra)* discursive thinking or rumination, *(pīti)* delightful satisfaction or rapture, *(sukha)* happiness and (*ekaggatā)* concentration of one-pointedness of mind.

When the Bodhisatta remained absorbed in the second *jhāna* his mind continuum was free of agitation and mental disturbance from thoughts *(vitakka and vicāra)*. There was internal purity and clarity; and his concentration became firmer. He remained calm with only *pīti, sukha and ekaggatā*.

When the Bodhisatta remained absorbed in the third *jhāna,* there remained only *sukha* and *ekaggatā*, having discarded *pīti*. And finally when he remained absorbed in the fourth *jhāna* he became detached even from that feeling of happiness (*sukha)* which was replaced by the mental state of equanimity *(tatramajjhattatā* or *jhānupekkhā)*. His mind continuum was completely pure, and his power of concentration greatly enhanced. His concentrated mind being purified, pellucid, and malleable had become the basis of all kinds of supernatural powers *(iddhi*). It was in a position to accomplish whatever was desired by the Bodhisatta.

Of the six *abhiññās*, supernormal knowledge, which had become available to the Bodhisatta by just inclining his mind towards them, he made use of only the three that would help him to penetrate through to absolute realities of the universe, namely *(pubbenivāsa abhiññā)* supernormal knowledge of former existences, *(dibbacakkhu abhiññā)* supernormal knowledge of divine power of sight and *(āsavakkhaya abhiññā)* knowledge of extinction of moral intoxicants, taints or cankers (*āsavās*).

As soon as the Bodhisatta inclined his mind to knowledge of past existences, he recollected many and varied existences in the past. He recollected one past existence, two, three, a hundred, a thousand or many hundred, many thousand existences; or existences in many aeons of world destruction or in many aeons of world development, etc. "In this way, in that past existence, I was known by such a name; I was born into such a family; I was of such an appearance; I was nourished thus, I enjoyed such pleasures, I suffered such pains, I died in that existence and then I was known by such a name, I was born in this existence." In this way he recollected many and varied past experiences, together with their characteristics and related facts.

Pubbenivāsa abhiññā which enabled recollection of successive existences of the past is also known as the first *vijjā ñāṇa*, penetrative insight knowledge, which could lead to the attainment of *lokuttara magga phala*. Thus there arose in the mind continuum of the Bodhisatta the knowledge that there were only the phenomena of mind and body *(nāma* and *rūpa)* throughout the countless round of existences, the beginning of which was not known. On all three occasions of birth, living and death, there were only two phenomena of *nāma* and *rūpa*. Indeed in all abodes and at all times, the phenomena of *nāma* and *rūpa* are in a continuous state of flux, like the flame of an oil lamp or like the current of a river. It is only the continuum of *nāma* and *rūpa* which fulfills the various functions concerned such as seeing the sight, hearing the sound, etc, at the six doors of eye, ear, nose, tongue, body and mind. There is no sentient individual at all to be called 'I', 'he', 'man', etc. Indeed, there is not a single *deva*, *māra* or *brahma* who can create such a sentient being.

Therefore the Bodhisatta had then through *pubbenivāsānussati vijjā ñāṇa* temporarily put away *vikkhambhana-pahāna* to a distance, the twenty wrong views of *atta* (personality-belief) –there being four wrong views each for the five aggregates of *rūpa, vedanā, saññā, saṅkhāra and viññāṇa*, such as *rūpa* is *atta, atta* is *rūpa; rūpa* exists in *atta, atta* exists in *rūpa* and similarly for other aggregates.

Thus in the first watch of that night, the Bodhisatta had realised the *pubbenivāsānussati abhiññā* through which he recollected many past events and existences and had temporarily put away to a distance the twenty wrong views *(sakkāya-diṭṭhi)* together with delusion (*moha*), which had taken place in the distant past.

Then in the second watch of the night, he directed his mind towards acquiring *dibbacakkhu abhiññā,* (the second *vijjā ñāṇa*) also called *cutūpapāta ñāṇa* through which he could see sentient beings on the verge of taking conception just after death; thus who were low-born or high-born by lineage, caste, etc. Those who were beautiful or not beautiful and those who attained a happy existence or a miserable existence.

After seeing, through *dibbacakkhu abhiññā*, denizens of the woeful states *(apāya)* suffering misfortune, and sentient beings of the realms of humans, *devas* and *brahmas*, enjoying happiness in a progressively higher and better manner, he reflected, 'What kind of deeds have these beings of the *apāya* done to suffer such awful miseries? What kind of deeds have these humans, *devas* and *brahmas* done to enjoy such progressively magnificent bliss in their respective realms?" Then by inclining his mind towards acquiring *yathākammūpaga ñāṇa,* he developed the knowledge of analyzing and seeing the meritorious deeds and unmeritorious deeds which form the origins of various sentient beings.

Thus by means of *yathākammūpaga ñāṇa* which was based upon the *dibbacakkhu abhiññā,* the Bodhisatta reviewed in detail the past deeds of merit and demerit done by beings and came to know them as they really were. "Those denizens of the *apāya* world, in their past existences, had committed evil by deed, word and thought; they had maligned, abused and reviled the noble individuals (*ariyas*); they held wrong views, and with these wrong views they themselves committed and also caused others to commit various unmeritorious deeds. After death and dissolution of their bodies, they reappeared in miserable existences (*apāya*) namely the realm of continuous suffering (*niraya*), the realm of animals *(tiracchāna),* the realm of ghosts *(petas),* the realm of *asuras* (*asurakāya*); and those beings in good existences had performed good deeds bodily, verbally and mentally; they did not malign, abuse and revile the *ariyas*; they held right views and with the right views, they performed various kinds of meritorious deeds and caused others to do so. After death and dissolution of their bodies, they were reborn in the good world of humans, *devas* and the twenty realms of the *brahmas*".

This *dibbacakkhu abhiññā* (the second *vijjā ñāṇa*) was achieved by the noble Bodhisatta at midnight, the second watch of that night. By virtue of this second *vijjā ñāṇa,* the mind continuum of the Bodhisatta became void of the element of ignorance and delusion *(avijjā moha dhātu)* which was apt to keep hidden the passing away and arising of sentient beings. Then with *yathākammūpaga ñāṇa* he was able to review and become enlightened as to the true facts of the past deeds by sentient beings; and having done away with sixteen kinds of doubt (*kaṅkhā),* the Bodhisatta attained the stage of purity by the removal of doubt (*kaṅkhā vitaraṇa visuddhi).*

Then, finally, in the last watch of the night, the noble Bodhisatta directed and inclined his mind to knowledge of the extinction of moral intoxicants *(āsavakkhaya ñāṇa)* by which he came to truly understand *asavas* as they really are; the cause of *āsavas* as it really is; the cessation of *āsavas* as it really is and the way leading to cessation of *āsavas* as it really is. He also understood *dukkha*, the cause of *dukkha*, the cessation of *dukkha* and the way leading to the cessation of *dukkha*, as it really is. He then let his mind continuum dwell on the Doctrine of Dependent Origination which is made up of twelve factors: *avijjā* and *saṅkhāras* (past factors as cause); *viññāṇa, nāmarūpa, saḷāyatana, phassa, vedanā* (present factors as effects); *taṇhā, upādāna, and kammabhava* (present factors as cause) and *jāti* (otherwise known as *upapatti-bhava*), *jarā* and *maraṇa* (future factors as effect). Going over this Doctrine of Dependent Origination in forward and reverse order repeatedly, he attained the Noble Path complete with *sabbaññuta ñāṇa* and became the supremely self-enlightened Buddha, in the three worlds of beings, just before the crack of dawn of the next day.

Systematic collation and reviewing of facts and data obtained from his investigations into the real nature of time, space, and things animate and inanimate.

When the Bodhisatta sat down under the Bodhi Tree on the fateful evening of the full moon day of Vesākha (Kasone) in the year 103 of the Great Era, because of accumulated merits performed through out four *asaṅkheyya* and one hundred thousand aeons, he was endowed with microchips which could store memories of millions and millions of bytes. His brain was able to perform the functions of modern electronic equipment such as x-ray, ultra sound, laser devices and stellar telescopes that could see universes millions of light years away from earth.

He started his scientific experiments by training his powerful mental lenses on himself to see his various past existences. With *pubbenivāsa ñāṇa* he saw his immediate past existence of Setaketu Deva and going backwards from it, he recollected also in backward order many existences and world cycles prior to it. He observed, all the while, various world cycles which waxed and waned during periods of eighty-four thousand years; he saw world systems being destroyed by fire or by water and being gradually built up again with debris of the destroyed world.

With the exercise of the *dibbacakkhu ñāṇa,* he studied human beings on the verge of death and at the moment of conception in the next existence. He saw the base and the noble, the beautiful and the ugly, the happy and the miserable. He saw the base ones who committed evil by deeds, words and thoughts, by reviling noble *ariyas*, by holding wrong views, being reborn in miserable states. He saw the good individuals, by good deeds, words and thoughts, not reviling the noble *ariyas* and by holding right views being reborn in the happy realms of *devas* and *brahmas*. Thus he came to know the existence of different world systems, varying ages of the worlds, various types of beings inhabiting these worlds in separate realms.

Even with the attainment of *pubbenivāsa ñāṇa,* the Bodhisatta had found out that there were only the phenomena of mind and body, *nāma and rūpa,* and that in all abodes and at all times, the phenomena of *nāma-rūpa* is in a state of flux.

He had thus been developing *Vipassana ñāṇa* and achieved *nāma-rūpa pariccheda ñāṇa* as well as *diṭṭhi visuddhi*, purity of views. Through *dibbacakkhu ñāṇa*, he had understood also the cause and effects of deeds done by individual beings reborn in various abodes. Now, at the beginning of the third watch of the night, he began to correlate his findings by dwelling on the twelve factors of Dependent Origination, *Paṭicca Samuppāda*, and beginning with the contemplation of mind and body he realised *udayabbaya ñāṇa* by which he discerned the rising and falling of mental and material phenomena.

By repeatedly reviewing the Doctrine of Dependent Origination in forward and backward manner, he developed higher and higher *Vipassana ñāṇa* one after another until he attained the *magga* and *phala ñāṇa* of the first path, *sotāpatti.* With the attainment of the *sotāpatti magga,* the mind continuum of the Bodhisatta was completely rid of three defilements: *sakkāya-diṭṭhi, vicikicchā,* and *sīlabbataparāmāsa.* These defilements would never rise again in the Bodhisatta's mind continuum.

After realising *sotāpatti magga* and *phalas*, the Bodhisatta reviewed

(1) the *sotāpatti magga*,
(2) the *sotāpatti phala*,
(3) *nibbāna* which was their object
(4) the defilements destroyed by means of the *sotāpatti magga* and *phala.*
(5) the defilements that remained to be eradicated.

This five-fold reflective knowledge is known as *Five-Fold Paccavekkhaṇa Ñāṇa.*

Having thus reviewed the five-fold objects stated above, the Bodhisatta again cultivated and developed the series of *Vipassana ñāṇa* (insight knowledge), such as *udayabbaya ñāṇa,* etc. Soon he realised the second path of *sakadāgāmī magga* and *sakadāgāmī phala.* By *sakadāgāmī magga,* he had uprooted the grosser defilements, namely, sense desires (*kāmarāga*) and ill-will (*vyāpāda or dosa*). Hence forth, the mind continuum of the Bodhisatta had become completely rid of the grosser defilements of *kāmarāga* and *vyāpāda*. Having realised the *sakadāgāmī magga and phala,* the Bodhisatta developed the fivefold *paccavekkhaṇa ñāṇa* again to review the *sakadāgāmī magga,* the *sakadāgāmī phala*, their object *nibbāna*, defilements already destroyed and the remaining defilements. Then, he again developed the series of Vipassana *ñāṇa* such as the *udayabbaya ñāṇa,* etc. Soon he realised the third path of *anāgāmī magga* and *anāgāmī phala.*

By means of the *anāgāmī magga*, he had completely discarded the subtle defilements of *kāmarāga kilesa* and *vyāpāda* (*dosa*). Then, having contemplated through fivefold reflective knowledge, *anāgāmī magga* and *anāgāmī phala*, their object *nibbāna*, defilements already destroyed and the remaining defilements, he repeated development of the series of *Vipassana ñāṇa* such as *udayabbaya ñāṇa* up to the stage of *mahāvajira Vipassana.* In this manner, he developed *āsavakkhaya ñāṇa* also called *arahatta magga ñāṇa* by which the Bodhisatta removed all the remaining defilements never to reappear again.

Then with the simultaneous realisation of the *sabbaññuta ñāṇa*, the Bodhisatta had finally attained the state of a Perfectly Self-enlightened One, *Sammāsambuddha,* complete with the knowledge of the Four Noble Truths, the four analytical knowledge *(paṭisambhidā ñāṇa),* the six-fold unique wisdom (*asādhāraṇa ñāṇa)* making up the fourteen-fold wisdom of a Buddha. At the same time he realised also the eighteen special qualities (*āveṇika Dhamma*) and the four-fold valorous wisdom (*vesārajja ñāṇa)* of a Buddha.

Beginning from the time when he prostrated himself at the feet of Dīpaṅkara Buddha, the Bodhisatta had endeavoured to develop and accumulate merit through fulfillment of *pāramīs* such as *dāna,* etc., which are difficult to accomplish by ordinary men, without making any wish for the pleasures of any realm of existence whatsoever as the fruits of his meritorious deeds. For all the deeds of merit performed by him, the Bodhisatta made only this wish: "Let the accumulated merits of these deeds become sufficing conditions (*upanissaya paccaya*) for the arising in me of omniscience (*sabbaññuta ñāṇa).*"

Such being the case, when the accumulation of merits from the perfections and good deeds over the long period of four *asaṅkheyya* and one hundred thousand world aeons bore the greatest and noblest fruit as the attainment of Buddhahood, at the crack of dawn on the full moon of Vesākha (103rd year of the Great Era), it is only natural that in the mind continuum of the Buddha, there arose repeatedly very exceedingly exulting joy (*pīti*). With the tempo of this joy, thus appearing repeatedly, the Buddha uttered forth mentally as was the established custom with all the omniscient Buddhas, after achieving Buddhahood, the following two verses of intense joy:

(1) *Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;*
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

(2) *Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;*
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

Through many a birth in existence wandered I,
Seeking, but not finding, the builder of the house.
Sorrowful is repeated birth.
O housebuilder, thou art seen. Thou shall build no house again.
All thy rafters are broken. Thy ridge-pole is shattered.
Mind attains the unconditioned.
Achieved is the end of craving.

Buddha said, mentally, that he had to wander round and round the *saṃsāra* in search of the builder of the house, this *khandha* and suffered greatly as a consequence because he had not discovered the carpenter of this house, the body, the five aggregates.

Now, he announced, he had discovered, after a relentless search, with his own intuitive wisdom, the creator of the five *khandhas*. It was found to be none other than the craving (*taṇhā*), residing not outside, but within the recesses of his own heart.

The rafters of this self-created house are the defilements such as *lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thīna, uddhacca, ahirika* (moral shamelessness) and *anottappa* (moral fearlessness).

The ridge-pole that supports the rafters is ignorance (*avijjā),* the root cause of all *kilesas*. The shattering of the ridge-pole of ignorance by various successive *ñāṇas*, and ultimately *arahatta-magga* and *phala ñāṇa* with the crown of the *sabbaññutañāṇa,* results in the complete demolition of the house, the mind attains the unconditioned state, nibbāna, the supreme peace, the final liberation.

Just as a modern scientist notes down his findings and discoveries in his laboratory note-book with brief summations and conclusions, the Buddha had made a mental note of his immense discovery of the truth of existence (*bhạva)* in these two meaningful verses.

After the attainment of Buddhahood with the realisation of *āsavakkhaya ñāṇa* together with *sabbaññuta ñāṇa*, the Buddha did not immediately leave from the Bodhi Tree. He remained seated on the Throne of Victory having annihilated the five opposing forces obstructing his path to deliverance, the five fold *māras*, namely,

(1) *Devaputta Māra*, who attempted to dislodge the Bodhisatta from his seat under the Bodhi Tree, the invincible throne, which he surrounded with his innumerable hordes.

(2) *Kilesa Māra,* the ten defilements (*lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thīna, uddhacca, ahirika, anottappa.*)

(3) *Abhisaṅkhāra Māra*, kammic activities (physical, vocal, & mental) which condition the formation of new existences.

(4) *Khandha Māra*, the five aggregates which condition the formation of new existences. *khandha Māra*, the five aggregates which reappear repeatedly as a consequence of one's past deeds.

(5) *Maccu Māra,* the unavoidable phenomena of death. Having overcome all these forces of opposition, he had indeed become the incomparable Buddha, earning the title of *Anantajina,* the Infinite Conqueror.

He remained seated on the Invincible Throne, *(Aparājita Pallaṅka)* for one whole week after the full moon day of Kasone and thereafter he spent six more weeks in the vicinity of the great Bodhi Tree, staying one week each at six different places surrounding it. Why did the Buddha stay on at the several places near the tree and what was he occupying himself with? These questions could easily be understood and appreciated by any scientist, philosopher or discoverer of any eminence who had come upon the greatest finding of his life in any of the fields of research.

The Buddha did not immediately leave the great laboratory, as it were, where he had made the unique discovery about the absolute truths because, like all good scientists, he had to go over his experiments (investigations) again and again, analysis and synthesis of the results obtained thereof and the observations he had made. He then had to establish the general laws of actions affecting the subject under consideration from certain well-selected, well-defined, and well-stated phenomena so as to explain and predict other phenomena by these laws. This is the method of analysis and synthesis, methodology of the present day scientists, adopted by the Bodhisatta over 2500 years ago.

That explains why the Buddha, who had newly appeared in the world, did not hasten to rise up and leave the place where he had discovered the truth he had been looking for since aeons and aeons ago.

The whole of the first day after the full moon day, he spent enjoying the bliss of emancipation (*vimutti)* he had so deservedly earned for himself, by entering into the *Arahattaphala samāpatti*. The whole of that night, through out the three watches, the Buddha repeatedly contemplated on the doctrine of *paṭiccasamuppāda*, in both forward and backward orders, to understand more and more, clearer and clearer, the rise of *saṃsāric* suffering in forward order; likewise understand the process of cessation of *saṃsāric* suffering in backward order.

By the end of the second and third week, which he spent reflecting on the Dhamma and meditating on the Fruition attainments, the Buddha was able to formulate the Four Noble Truths which satisfactorily explain the phenomena of *nāma* and *rūpa* pertaining to all grades of sentient beings: men, *devas, brahmas,* and denizens of *apāya*. All sentient beings are composed of five aggregates, one of *rūpa* and four of *nāma*. They are all subjected to the law of *anicca* (impermanence), with the corollaries of *dukkha* (suffering, unsatisfactoriness) and *anatta,* (non-ego, insubstantiality).

At the beginning of the fourth week, when he dwelt at the Golden House (*ratana ghara)*, created by the *devas* and *brahmas*, the Buddha contemplated on the Noble Eightfold Path, which is composed of *sīla samādhi* and *paññā.* When he was contemplating the *sīla* aspect of the path, he was reflecting on the *Dhammas* he taught as *Vinaya Piṭaka;* likewise when he was contemplating the *samādhi* step of the path, he was reflecting on the *Dhamma* which was later taught as *Sutta Piṭaka.* And finally, when he contemplated on the *Dhamma* which relates to the *saṅkhāra loka,* he was reflecting on both the animate and inanimate phenomena, on the *Dhamma* which deals with conditioning of all phenomena, concerning the *satta loka* and *okāsa loka,* their arising and passing away, their formation and dissolution, the processes of their aging, ailing and dying, all conditioned events and changes happening in this *saṅkhāra loka.* This *Dhamma* constituted *Abhidhamma Piṭaka* which was first taught by the Buddha in seven treatises. The last treatise, *Paṭṭhāna,* gives a comprehensive treatment of all phenomena, mental and physical, different categories of *nāma* and *rūpa,* the unlimited number of methods, *anantanaya samanta* of combinations and permutations between *citta, cetasika* and *rūpa*, and the complicated conditional relationship between each of the various categories of *nāma* and *rūpa*. The comprehensive picture of the animate and inanimate world, showing complex relationships between its constituent parts, *citta, cetasika* and *rūpa* is made fully complete by the inclusion of *nibbāna*, an achievement which modern science is yet to obtain. Scientists have so far been able to state that the ultimate reality is energy, having worked out a correlationship between matter and energy in Albert Einstein's Equation of $E=mc^2$ where E is energy, m is matter and c is the velocity of light. According to science, the source of energy is the motion of matter but what causes the matter to acquire motion is still beyond the grasp of science. According to the scientific principle of Conservation of Energy, once the energy has been produced, it can be converted from one form into another, kinetic energy into potential energy or vice-versa, mechanical energy into heat, light, electricity, nuclear energy, etc. There can be no destruction or cessation of energy once it has come into existence. The source of energy, its origin being unknown, there is no means for science to bring it to cessation.

It was during the fourth week after Enlightenment that the Buddha, after reviewing all forms and conditions of existences, how they are constituted of the five aggregates of *nāma* and *rūpa,* how each aggregate arises due to certain causes and when these causes end, how the aggregate also ceases. He brought out a comprehensive picture of the universe that describes and explains everything pertaining to the it, animate and inanimate. What he later taught as Abhidhamma was thought out, annotated, systematised, classified into a well organized form of *Dhamma* here at the Golden House (*ratana ghara).* Concisely, the Buddha stated that there are only four *paramatthas,* (ultimate or absolute realities): *rūpa, citta, cetasika* and *nibbāna*.

The *rūpakkhandha* of the *Suttanta Piṭaka* is explained in Abhidhamma as being made up of four essential material qualities—solidity, cohesion, temperature and vibration along with the derivative types of matter coexisting with them in the very minute material grouping called *kalāpas*, rising and passing away millions of times per second. Each aggregate arises due to certain causes and when these causes end, the aggregate also ceases. Causes or conditions are connected with effects in the Law of Dependent Origination *(Paṭiccasamuppāda).* This Law of Dependent Origination had been at the centre of the Buddha's Enlightenment in the evening of the full moon day. Later, it was reformulated as the most general exposition of that Law as:

> When there is this, that comes to be.
> With the arising of this, that arises.
> When this is absent, that does not come to be.
> With the cessation of this, that ceases.

Under the Bodhi Tree, the Buddha reflected again and again on the Law of Dependent Origination; at the *ratana ghara*, he contemplated on the Law of Conditional Relations (*paṭṭhāna*), which forms the seventh book of Abhidhamma.

The Law of Dependent Origination, the *Paṭiccasamuppāda*, is a very important doctrine, describing eleven causal relations which explain the conditionality and dependent nature of incessant flux of many physical and mental phenomena of existence. It describes the cause and effect without mentioning how the cause conditions the effect to arise. *Paṭṭhāna* describes the 24 modes of conditionality which correlate all the physical and mental phenomena by cause and effect with specific illustrations occurring in real life.

Although in the Vinaya and Suttanta Piṭakas, as explained above, we find the Buddha teaching the practice of *sīla* and *samādhi* and cultivation of *bhāvanā* (meditation), it is in Abhidhamma that the Buddha finalised the complete exposition of the basic materials of the Buddha's teaching. It is at the *ratana ghara*, during the fourth week the Buddha spent near the Bodhi Tree that the Buddha brought out in the seven books of Abhidhamma, especially in the Dhammasaṅgani, Vibhaṅga, Dhātukathā and Paṭṭhāna, the very practical exposition of his own particular and unique discovery: The Truth of *Dukkha*, The Origin of *Dukkha*, The Cessation of *Dukkha* and the mechanics of the way leading to the cessation of *dukkha*. Thus in Abhidamma Piṭaka, we find the Buddha teaching the development of *paññā*, the knowledge of absolute truths (*paramatthasacca*) and the Four Noble Truths, the knowledge of the phenomena of *nāma* and *rūpa*, the knowledge of the impermanence of *nāma* and *rūpa*, the knowledge of unsatisfactoriness, *dukkha*, because of the unstable nature of *nāma* and *rūpa*, knowledge of having no control over the phenomena of *nāma* and *rūpa*, non-self, and the insubstantiality of *nāma* and *rūpa*. In short, *saṅkhittena pañcupādānakkhandhā dukkhā*, the five aggregates of *khandha* which constitute one's body is a bundle of *dukkha*.

Abhidhamma is a huge collection of systematically arranged, tabulated and classified doctrines of the Buddha, representing the quintessence of his teaching. In *suttanta* discourses, the Buddha takes into consideration the intellectual level of his audience, and their attainments in *pāramī*. He therefore teaches the *Dhamma* in conventional terms *(vohāra vacaṇa)*, making references to persons and objects as I, we, he, she, man, woman, tree, etc. But in Abhidhamma, the Buddha makes no such concessions; he treats the *Dhamma* entirely in terms of the ultimate (*paramattha sacca*). He analyzes every phenomenon into its ultimate constituents. All relative concepts such as man, mountain, etc, are reduced to their ultimate elements which are then precisely defined, classified, and systematically arranged.

Buddha exhorts each individual to put forth the necessary effort and work out his own liberation with diligence.

You yourselves should exert yourselves,
The Buddhas only show the way.
Hold fast to the *Dhamma* as a refuge;
Resort yourselves to no other refuge, says the Buddha.

Chapter Two

Fundamental doctrines of the Buddha: Buddha's first two sermons

It is necessary to give the general background of the *suttas*; first, the historical aspect, then with pertinent points in the *suttas* that deal with the practice of Dhamma, the practical aspect.

The suttas themselves are made up of two sections: one section giving the doctrinaire statements; the other section deals with the method of realising them. We will begin with the historical background of how these *suttas* came to be taught.

Forty-nine days after gaining enlightenment, while the Buddha was staying alone in the vicinity of the Bodhi Tree, this thought arose in him. This Dhamma I have attained is profound, hard to see, hard to understand. It is the most peaceful, superior to all, outside the scope of logic, to be grasped only by the wise.

But all these sentient beings find delight in two forms of attachment—to the five objects of sensual pleasures (*kāmālaya*) and attachment to the enjoyment of the five sensual objects (*taṇhālaya*).

These sentient beings who take delight in these two forms of attachment are unable to discern this Dhamma, the Four Noble Truths; unable to understand the Doctrine of the Relationship of Cause and Effect (*paṭicca-samuppāda);* difficult for them to understand the Dhamma of *nibbāna*, which is the extinction of all conditioned things, (*saṅkhāra*); the total rejection of all the substrata (*upadhi*); of sensuality (*kāmūpadhi*), of aggregates (*khandha upadhi*), defilements (*kilesa upadhi*) and of formation (*abhisaṅkhāra upadhi*) which is the drying up of 108 kinds of cravings (*taṇha)*, which is the exhaustion of 1500 kinds of defilements and passions (*kilesa-rāga*), which is the cessation of all suffering.

If I were to teach the Dhamma to these beings who are not fully developed yet for emancipation, they will not see or understand these Dhammas; it will only mean weariness and exhaustion for me.

The Buddha was finally inclined not to make an effort to teach the Dhamma forthwith for three reasons:

(1) The minds of sentient beings were full of defilements.
(2) The Dhamma was very profound.
(3) The Buddha held the Dhamma in high esteem, to be of high value.

There is another reason. According to the Buddhavaṃsa Aṭṭhakathā, there are 30 natural courses of events (*dhammatā*) concerning every Buddha. These events take place for each of the Buddhas.

Before a newly enlightened Buddha started teaching, the Brahma had to make due request to the Buddha for expounding the Dhamma out of compassion for the suffering beings.

The teaching of Dhamma only when requested by the Brahma was one of the natural courses of events for every Buddha (*dhammatā*). The reason for the teaching of the Dhamma only when requested by the Brahma was thus: Outside the Buddha's dispensation (before the appearance of the Buddha) those who were virtuous whether laymen, wandering ascetics, samanas or brahmanas, worshipped the Brahma.

This being the case, if the world respected great Brahma, showed reverence to the Buddha by bowing before him, the whole world would do likewise, having faith in the Buddha. For this reason, it was usual for the Buddhas to teach the Dhamma only when requested by the Brahma.

When Sahampati Brahma thus made the request, the Buddha surveyed the world of sentient beings with a pair of Buddha's eyes, namely,

(a) Knowledge of the latent desire of being (*āsayānusaya ñāṇa*).
(b) Knowledge of the maturity or otherwise of the sense faculties (*indriyaparopariyutta ñāṇa*).

On surveying he saw distinctly different types of beings: As for example in a pond of various kinds of lotuses, blue, red or white, they can be put into four categories, classes of lotuses:

(1) The kind of lotuses which come into being in the water, grow up, develop in the water; and remain submerged in the water.

(2) The kind of lotuses which come into being in the water, grow up in the water, and stand level with the surface of the water;

(3) The kind of lotuses which come into being in the water, grow up in the water and stand aloft, above the water and without the water wetting and adhering to them.

(4) Then there are the fourth kind of lotuses which come into being in the water, but do not grow up and remain submerged in water, at the bottom of the pond.

(a) Of these kinds of lotuses, the no.3 kind, which stand aloft above the water would bloom forth that very day. Like these kind of lotuses, there are beings who have little or no dust of *kilesa* in their eyes of knowledge. Their five faculties of faith (*saddhā),* energy or diligence (*viriya),* mindfulness (*sati)*; concentration (*samādh*i) and wisdom (*paññā)* are sharp and mature.

These individuals understood the Dhamma of the Four Noble Truths, even if taught in a brief outline, would become converted just as the lotuses standing aloft the water would bloom that very day with the rising of the sun. They are called *ugghaṭitaññū puggala (mātika niddesa).*

(b) Just like the lotuses standing level with the surface of the water would bloom forth the next day, there are individuals who still have some dust of *kilesa*, in their eyes, their faculties of faith and diligence, etc. are not yet sharp and mature enough; they could not be converted by just hearing the Dhamma in a brief outline; they would understand and become converted only when the Four Noble Truths were taught and explained in detail *(vitthāraniddesa padabhājani) (vipañcitaññū puggala).*

(c) Just like the lotuses remaining submerged would bloom forth on the third day or following days, there are individuals who could not yet be converted by listening to the Dhamma both briefly and in detail at one sitting, but would understand the Four Noble Truths and become converted after a day, or a month or a year, with the help of their friends and by persistently applying themselves to the realisation of the Dhamma. (*neyya puggala*)

(d) The lotuses, which were diseased, neither rose from the water nor bloomed forth, would eventually become the food for fishes and tortoises There are individuals who would not realise *maggaphala* however much they listened to the Dhamma and practised in the present life. They are *padaparama puggalas*. But they had the benefit of acquiring a bent or tendency (*vāsana*) for the Dhamma in future existences. They would end their lives by becoming the food for fishes and tortoises of *kilesa* for now.

After accepting the Brahma's request to teach the Dhamma, the Buddha reflected on whom he should teach first. He remembered Āḷāra Kālāma and Udaka Rāmaputta. He saw they were all gone, to the realm of Brahma. He decided to go to Migadayana where the Pañcavaggī were staying. He met Upaka on the way from the Bodhi tree to Varanasi. Upaka was an *ājīvaka* (a naked ascetic). Upaka addressed the Buddha: "Pleasant and fully clear, friend, are your faculties of senses; your complexion is completely pure and bright. With whom have you gone forth? Or who is your teacher? Of whose teaching do you admit?"

The Buddha replied: "I have no teacher; one like me does not exist in all the world. For I am the peerless teacher, the *arahat*; I alone am supremely enlightened. Eradicating all cankers (*āsavas)*, *nibbāna's* calm have I attained. I go to the city of Kasi to set the wheel of Dhamma in motion. In the world of blind beings, I shall beat the drum of the deathless."

Upaka then asked, "Friend, you then claim you are a universal infinite conqueror (*anantajina*)."

The Buddha replied, 'Those who have attained the exhaustion of *āsavas*, they are indeed like me, victors, conquerors. All evil have I vanquished. Hence I am a conqueror (*jina).*'

Upaka shook his head, remarking sarcastically, "It may be so, friend, *hupeyya, hupeyya.*" and taking another route, went away. It was the evening of the full moon of *Āsāḷha*. The five ascetics saw the Buddha coming towards them.

They made an agreement amongst themselves, not to make obesiance to him, not to greet him, not to take the alms bowl from his hand. But considering his birth, they would prepare a seat for him to sit on if he wanted one. Being aware of the mood of the five ascetics, the Buddha developed loving kindness, (*odissaka mettā*), specially directed towards them. Then the Buddha came nearer and nearer. They were touched with the splendour of the Buddha (*Buddhatejo ānubhāvo*) and might of the Buddha; as well as the splendour and might of his loving kindness (*mettatejo ānubhāvo*). They found themselves unable to keep the agreement they had made. All the five went to welcome him, one took the alms-bowl; another prepared a seat and another set out water for washing the feet of the Buddha.

Although they showed their respect with physical actions, they spoke to him as their equal, addressing him by the name Gotama and by calling him, "*āvuso*"(friend).

The Buddha told them not to address him as Gotama and call him *āvuso*. He had become the truly Enlightened One being possessed of complete, true, penetrating and clear knowledge of all cognisable truths (*saccaneyya dhamma*), deserving of special veneration.

The five ascetics did not believe him. They replied in good faith; 'Friend Gotama, even though you practised and attained *appaṇā jhāna,* etc, which is difficult to attain by ordinary individuals, at the time you practised *dukkara cariyā* for six long years, you could not realise *arahattamagga ñāṇa* and *sabbaññuta ñāṇa*, which could make you an *arahat*. Now you are striving for acquisition of the four requisites and have given up the meditation practices. How could you have attained and realised *arahattamaggaphala ñāṇa* and *sabbaññuta ñāṇa*?' The Buddha explained that he had not striven for the acquisition of the four requisites, that he had not given up the meditation practices, that he had become a truly Enlightened One etc. Three times they refused to believe him. Three times he kept on explaining to them.

Finally the Buddha asked them: "Ascetics, do you recollect me ever telling you, to give you encouragement, to keep you from being bored, to make you form a high opinion of myself, and not to let you think of leaving me and going to another place that I have begun to see lights and signs of meditation?" (*kamaṭṭhāna nimitta*). The Ascetics then thought to themselves: 'Yes, he had never done that. If he had, we would have believed him. He did not brag or deceive us.'

They began to regain faith in him and to hold him in great respect.

(a) Dhammacakkappavattana sutta

The five bhikkhus got into a receptive mood then; they prepared themselves to listen respectfully to what the Buddha would say. The time was the full moon of Waso, about 2588 years ago, as counted back from the present Myanmar era 1360. The sun was about to set, but still visible as a bright red sphere; the moon, bright yellow was just coming up in the eastern skies. Both the sun and the moon were simultaneously discernable.

The audience consisted of only five bhikkhus from the human world, but the brahmas numbered 18 crores; devas innumerable. When they were all waiting respectfully with rapt attention, the Blessed One began teaching the Dhammacakka Sutta:

Dveme, bhikkhave, antā pabbajitena na sevitabbā.

Bhikkhus, one who has gone forth from the worldly life should not indulge in these two extreme practices.

What are the two extreme practices? The Bhagava explained.

Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito.

Kāmesukāmasukhallikānuyogo...Indulgence in sensual pleasures is one extreme practice; this is to be avoided.

Pleasurable sight, sound, smell, taste and touch are desirable sense objects. Here pleasurable sight, the sense-object of sight means not merely the source of light or colour that comes into contact with the seeing eye, but the man or woman or the whole of the object that forms the original source or origin of that sight.

Similarly all sources of sound, smell and touch whether man, woman or instrumental objects constitute sensuous objects.

As regards taste, not only the various foods, fruits, and delicacies but also men, women and people who prepare and serve them are classified as objects of taste.

Listening to a pleasant sound, or smelling a sweet fragrant smell are as sensuous as enjoyment of good delicious food, the luxury of a comfortable bed or physical contact with the opposite sex.

Why? Delighting in sensuous objects and relishing, enjoying them is regarded by the Buddha as vulgar practice, because such enjoyment leads to formation of base desires, such as clinging and lust. It also promotes self-conceit, with the thought that no one else is in a position to enjoy such pleasures. One also becomes defiled, unclean with avarice—not wishing to share the good fortune with others; and thoughts of jealousy, envy— anxious to deny similar pleasures to others.

The Buddha regarded them to be low and base because they arouse ill-will towards those who are thought to be opposed to oneself. Because of success and wealth, one becomes shameless, unscrupulous, bold, or reckless in one's behavior, no longer afraid to do evil.

Delighting in and relishing of sensuous pleasures are regarded as low and base, because one deceives oneself with false impressions (*moha*) of well-being and prosperity. The uninformed worldling (*puthujjana)* also entertain disbelief, wrong views, in the resultant effect of one's own *kamma*.

Furthermore, indulgence in sensual pleasures is the habitual practice of lower forms of creatures such as animals, *petas*, etc. Bhikkhus, samanas, and yogis belonging to the higher stages of existences should not stoop low like the lower forms of life in the vulgar practice of base sensuality.

In ancient times, rulers and rich people engaged themselves in the pursuit of sensual pleasures. Wars were waged and violent conquests were made all for the gratification of sense-desire. In modern times too similar conquests are still being made for the same objectives.

But it is not only the rulers and the rich who seek sensual pleasures; the poor are also arduous in the pursuit of worldly goods and pleasures. As a matter of fact, as soon as adolescence is reached nowadays, even before that, the instinct for mating and sexual gratification makes itself felt. For the worldly householder, ignorant of the Buddha's teachings gratification of sense desires appears to be the summit of happiness and bliss.

Low, common practice

The majority of people in the world are ordinary common folk engaged only in seeking the means of living and enjoying sensuous pleasures. There are only a few who can rise above the crowd, who can see the Dhamma and live a holy life. It is not for them to indulge in coarse, worldly pleasures, which is the main concern of the lower class of beings.

Ignoble, not the practice of the noble ones (ariyas)

Bhikkhus renounce the world with a vow to work for release from the sufferings inherent in the rounds of rebirth and for the realisation of *nibbāna*. These noble ideals cannot be attained by the bhikkhus if they go after sensual pleasures in the manner of householders.

This defiling coarse habit being ignoble and unclean should be avoided by recluses and bhikkhus. One who has gone forth from the worldly life should not indulge in delightful sensuous pleasures.

Not tending to one's welfare (anattasaṃhito)

In the common popular view, making money and accumulating wealth, establishing a family life with retinues and a circle of friends and striving for success and prosperity in the world appears, indeed, to be working for one's own welfare.

Actually, however, such worldly success and prosperity do not amount to one's own well-being. One's true interest lies in seeking ways of overcoming old age, disease and death and attaining release from all forms of suffering.

The only way to escape from all forms of suffering is through systematic development of *sīla, samādhi* and *paññā*. Therefore the true interest of oneself is working for the development of *sīla, samādhi* and *paññā.*

For lay people also, when they are engaged in meditation practices, they have to forego all kinds of sensuous enjoyments, just like the bhikkhus who have gone forth from the worldly life, because they tend to hinder the development of *sīla, samādhi* and *paññā.* A layman, therefore, as a meditator must not indulge in worldly enjoyments.

To recapitulate, enjoyment of sensual pleasures is low and vulgar, being the preoccupation of common people of low intelligence; Unclean, ignoble, not practised by the noble ones; It is detrimental to progress in *sila, samādhi* and *paññā* and thus works against the true interest of those intent on achievement of the unaged, undiseased, the deathless, *nibbāna.*

Dhammacakkappavattana Sutta: The practice of self-mortification. The other extreme practice, practice of self-mortification, the austere practices, results only in self-torture and suffering. It is not the practice of the noble ones, *anariyo;* it does not tend to one's own interest and welfare. *Yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito.*

Self-mortification was practised by those who believed that luxurious living would cause attachment to sensual pleasures; only austerity practices, denying oneself sense-objects such as food and clothing would remove sense desires. Then only the eternal peace, the state of the unaged, undiseased, the deathless could be achieved.

Good bhikkus cover themselves with robes and clothings, to shield themselves from heat and cold, from insects, flies and mosquitoes. Those who practise self-mortification go about without any clothing; when the weather is cold, they immerse themselves under water. When hot, they expose themselves to the sun standing amidst four fire places, subjecting themselves to heat from five directions. This is called Five-fold Penances From Heat.

They use no beds, sleeping on the naked ground; some sleep on prickly thorns; some remain in a sitting posture for days; some keep standing only; another form of self infliction—hanging down suspended from a tree branch by two legs, or standing straight on one's head in a topsy-turvy posture.

Good bhikkhus normally partake of food and water; some self-mortifiers completely cut off food and water; some for 4,5,6,7 days; or reduce their meal to just one handful of food. Others live on nothing but green vegetables (not cooked), or grass or cow excrement.

All such self-imposed penances, punishments, constitute self-mortification (*attakilamathānuyoga*). Long before the appearance of self-enlightened Buddha, it was widely held throughout India, *Majjhima desa*, that self-mortification was a noble, holy practice, training, which truly led to the liberation (from evil effects of bad *kamma*).

By this time, the Veda system had passed onto Brahmanism. They began to teach about *saṃsāra* and *kusala* and *akusala* deeds, and liberation from the *saṃsāra*. The main difference between their belief in *kamma* and the Buddha's teaching is, according to them, going round and round *saṃsāra* is their *atta*; the liberation from *saṃsāra* means release from the rounds of birth by purifying their *atta* by self mortification. When their *atta* is purified by processes of self-mortification, they go and join with the big *atta*, the Brahma— this is their liberation, their *nibbāna*.

Their belief is that the bad results of *akusala kamma* are expiated, removed, and redemption, deliverance from sin, obtained by submitting oneself to self-mortification.

These practices were followed by the Nigaṇṭha Nāṭaputta sect, long before the time of the Buddha. Their practice of austerity was well acclaimed, approved, admired by the people of those days.

The group of five bhikkhus firmly held to such views

The Buddha said extreme practices produce only suffering (*dukkha)*; being unclean, they were not indulged in by noble persons, but ignoble ones (*anariyo)*. They did not pertain to the interest one was seeking after (*anatthasaṃhito)*.

As long as the five bhikkhus held fast to their own view, they would not be receptive to the doctrine of the Noble Eightfold Path, hence profitless leading only to physical suffering.

As the naked ascetics regarded their practice as being holy, to spare their sensibilities, not to hurt their feelings, the Buddha did not denounce their practice as being low or base—*hīno gammo,* nor as vulgar (*pothujjaniko),* nor as common, because ordinary common people did not indulge in them. He said only: '*Dukkho, anariyo."*

Thus the Buddha denounced both of the extreme practices. None of them are in the true interest of one who seeks the true Dhamma. The first extreme practice— enjoyment of sensual pleasures, is too lax, too yielding, too permissive. A free mind not controlled by meditation (concentration or insight) is liable to sink low to the continuous pursuit of sensual pleasures. The nature of mind is such that it requires constant guard over it. Even when constantly controlled by meditations, the mind wanders forth to objects of sensuous pleasures. It is therefore obvious that left by itself, unguarded by meditation, the mind will surely engage itself in thoughts of sensual pleasures.

The second extreme practice is too rigid, unbending, depriving oneself of ordinary comfort; it inflicts undue suffering and is thus to be avoided.

Wrong interpretation of self-mortification

Strenuous effort, relentless effort in meditation practices for the achievement of concentration and insight should not be seen as a form of torture.

I have come across some argumentative meditators. They argue that while engaged in the practice of meditation, taking up any position, one begins to feel tired, painful, benumbed, hot, unpleasant in the limbs; if one persists then in the practice of meditation inspite of the unpleasant sensations or tiredness, one is actually engaged in self-torture.

This argument is unsound and ill-advised. In the practice of insight or concentration meditation, patience or self-control (*khanti samvara*) plays an important role; it is an important factor for the successful practice of insight or concentration meditation. One-pointedness of mind can be achieved only through patiently bearing some bodily discomforts. Continual changing of position is not conducive to development of concentration. Therefore, unpleasant physical discomfort has to be borne with patience. The self-control practised in this way is not self-torture. The goal here is not mere suffering. It is for the promotion of *sīla, samādhi* and *paññā* as advised by the Buddha.

Arduous efforts, however painful or distressing if made for the development of *sīla, samādhi and paññā* do not constitute self-mortification. They must be definitely taken as the Right Effort (*sammā vāyāma)* as put forward by the Buddha (Middle Path).

The noble eightfold path

After denouncing the two extreme practices as low, vulgar, common, ignoble, not tending to one's real welfare, the Buddha proceeded to tell the five ascetics that he had avoided the two extreme practices and practised the Middle Path. That Middle Path understood by the *Tathāgata* produces vision, produces knowledge and leads to calm, superknowledge, penetrative insight, to *nibbāna.*

Ete kho, bhikkhave, ubho ante anupagamma, majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

In short the five groups of grasping are suffering.

Then the Buddha asked the question: "What Middle Way understood by the *Tathāgata* produces vision?"

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Then the Buddha himself supplied the answer:

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ– sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

Only this the Noble Eightfold Path:

Sammā Diṭṭhi	Right View, Right Understanding
Sammā Saṅkappa	Right Thought

Sammā Vācā	Right Speech
Sammā Kammanta	Right Action
Sammā Ājīva	Right Livelihood
Sammā Vāyāma	Right Effort
Sammā Sati	Right Mindfulness
Sammā Samādhi	Right Concentration

The Buddha then concluded: "These are then the Eightfold Path, the Middle Way, which when fully understood by the *Tathāgata* produces vision, produces knowledge and leads to calm, super-knowledge, penetrative insight, to *nibbāna*."

The Buddha repeated three times the benefits and the advantages that would accrue from following the Middle Path, and highlighted clearly that the practices of the holy life in vogue at the time were useless for attainment of the deathless.

The factors of the Noble Eightfold Path arranged in serial order in this way are known as a method according to the *Desana*. *Desanakkama* arranged in accordance with the order of actual practice (*paṭipattikkama)* method becomes:

Group 1	*Sīla*	*Sammāvācā*
		Sammākammanta
		Sammā ājīva
Group 2	*Samādhi*	*Sammāvāyāma*
		Sammāsati
		Sammāsamādhi
Group 3	*Paññā*	*Sammādiṭṭhi*
		Sammāsaṅkappa

From the point of view of actual practice then, the path is made up of three groups: *sīla*, *samādhi* and *paññā*.

The path of right view

At the time of the Buddha, there were prevalent 62 wrong views. In the Dhammacakka Sutta the Buddha mentioned only the two most important ones. The enjoyment of sensual pleasures is based on the wrong view that there is no after life. One birth, one death, then nothing after this life. There is no resultant effect of any act done by oneself so, eat, drink and be merry now; there is no tomorrow to worry about. This view or belief is called *uccheda diṭṭhi* based on *diṭṭhadhamma nibbāna vāda*. The other extreme view is self-torture, based on the view that there is an *atta*, passing from existence to existence. It is *atta* that enjoys sensual pleaures and that also suffers pain. When purified of all defilements by means of self-toture, it goes and joins the Brahma to live on forever. This is the wrong view of *sassata diṭṭhi*.

Both these views deny the existence of *kamma* and its results. Before taking of the Noble Eightfold Path the wrong view (*micchādiṭṭhi)*, must be first replaced by *kammassakata sammādiṭṭhi*, which means belief in and acceptance of the view that there is *kamma,* and there is a resultant effect of that *kamma*.

The Buddha had said, "Work first for the purification of those Dhammas which form the starting points for the development of *samādhi* and *paññā*. And what are these preliminary requirements? They are purified *sīla* and Right (straight) View."

From these words of the Buddha, it is obvious that *kammassakata sammādiṭṭhi* and *sīla magga* are preliminary foundations which have to be set up before a yogi starts practising meditation.

The four noble truths

Many systems of religious beliefs expound their own views of what they consider to be the essence of truth. The teachings in other systems of religion are not based on personal realisation of truth; they are all based on speculative thinking. Their followers accept such teachings not through personal experience either, but only on faith. All such teachings based on speculation, 62 in number, are described in the Brahamajāla Sutta given by the Buddha.

Speculation has no place in the Buddha's teaching. All the truths he taught were discovered by himself through his own insight. As the foundation of his teaching, he taught the Four Noble Truths and their definitions, all gained through his superior penetrative insight, by following the Middle Path otherwise called the Eightfold Noble Path, which leads to higher knowledge producing penetrative insight.

These Four Noble Truths are:

1. Dukkha Sacca	The truth of suffering.
2. *Samudaya Sacca*	The truth of the origin of suffering.
3. Nirodha Sacca	The truth of the cessation of suffering.
4. Magga Sacca	The truth of the path leading to the cessation of suffering.

It is very important to know the four truths for any one searching for the deathless, for eternal peace. Only when the real truth of suffering is understood, suffering may be avoided. And to avoid suffering, the cause of suffering must be known.

In the same way, to achieve cessation of suffering, you must know what constitutes real cessation of suffering.

And finally, complete cessation of suffering can be brought about only by the knowledge of the practical way. Therefore knowledge of the Four Noble Truths is indispensable for any serious student of Vipassana meditation.

Dukkha Sacca: The Buddha gave first the definition of the Truth of Suffering

1. *Jāti* —New becoming (re-birth).
2. *Jarā*—Getting old (old-age).
3. *Byādhi*—Disease or ailments.
4. *Maraṇaṃ*—Death.
5. *Appiyehi sampayogo*—Association with hateful (unloved) ones.
6. *Piyehi vippayogo*—Separation from loved ones.
7. *Yampicchaṃ na labhati* —not getting what one wants.
8. *Saṃkhittena pañcupādānakkhandhā dukkhā*—In short the five groups of grasping are suffering.

Then the Buddha explained fully the three aspects of each Noble Truth—twelve ways of all the Four Noble Truths. Then he continues—

So long as my knowing and seeing these Four Noble Truths as they really are, was not quite clear in these three aspects, in these twelve ways, I did not claim to have attained to the supreme enlightenment in this world with its devas, māras, brahmas and men, including samaṇas and brahmins.

Only when my knowing and seeing these Four Noble Truths as they really are, was quite clear in these three aspects, in these twelve ways, did I claim to have attained to the supreme enlightenment in this world with its devas, māras and brahmas and men, including samaṇas and brahmins.

Sacca ñāṇa, kicca ñāṇa and kata ñāṇa with regard to dukkha sacca

Idaṃ dukkhaṃ ariyasaccanti me, Bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

The Buddha explained that he claimed to have become a Buddha only after he had known and seen the Four Noble Truths in three aspects of knowledge relating to each of the Four Noble Truths; namely the knowledge of the truths (*sacca ñāṇa*); the knowledge of the task that is to be performed with regard to each truth (*kicca ñāṇa*); the knowledge that the necessary task has been performed (*kata ñāṇa*).

The Buddha had declared that he had come upon the practice and knowledge, not through hearing from others, nor through speculation, nor by logical reasoning, but by his own realisation, by personal experience and direct knowledge.

The Buddha realised the truth of *dukkha* through the practice of Vipassana and the attainment of the Noble Path. After attaining *arahatta phala* and experiencing the bliss of *nibbāna*, the existence, life in the three realms, the five aggregates of attachment were seen by him as *dukkha*. All mental and physical phenomena which arise at the sense doors is seen by the Buddha as *dukkha*, suffering. The five aggregates of clinging, in other words, beings are ever changing processes, therefore they are *dukkha*. This wisdom arose in him not from any other teacher, but by direct personal experience. Therefore he declared that the five aggregates of clinging are *dukkha*. This knowledge that it is a noble truth is *dukkha sacca ñāṇa*.

Then what should be done after knowing the noble truth of suffering? Effort should be made to investigate and understand the suffering of life completely, penetratingly, carefully, until one comprehends suffering thoroughly, rightly. Suffering should be understood in all its three factors; this is called the development of *kicca ñāṇa*.

(a) *Dukkha-dukkha*: As soon as mental and material forces manifest themselves as a being, compounded of *nāma and rūpa*, all kinds of suffering in life become evident such as birth, old age, sickness, death, association with unloved ones, and unpleasant conditions, separation from loved ones and pleasant conditions, not getting what one wants, grief, lamentation, distress, all kinds of physical and mental suffering. These are universally known as suffering or pain.

(b) *Vipariṇāma dukkha*: This is the second aspect of *dukkha*, suffering. *Vipariṇāma* means changing. It is the nature of the universe—a universal law. A happy feeling, a happy condition in life is not everlasting, not eternal. Being of an impermanent nature, it is bound to change, to pass away sooner or later. When it changes, it produces suffering. "Whatever is impermanent is suffering," the Buddha says. Whenever one is faced with worldly vicissitudes, the ups and downs of life, one experiences lots of suffering in life.

These two kinds of suffering are easy to understand as they are common life experiences. The First Noble Truth is generally explained in terms of these two kinds of *dukkha*. But this kind of exposition does not convey the full meaning of *dukkha* as the Buddha wants us to understand.

(c) *Saṅkhāra dukkha*: This third aspect of suffering is more difficult to understand. Ordinarily. this kind of *dukkha* can be clearly understood only with direct experience through Vipassana meditation.

First of all, one has to understand, through the practice of Vipassana that so called I, or being, is only a combination of ever changing physical, mental forces or energies. These may be divided into five groups or aggregates (*pañcakkhandha*), the very *pañcakkhandha* which is described in the first sermon as the five groups of clinging: *pañcupādānakkhandha:*

1. First is the aggregate of matter (*rūpakkhandha*)
2. Second is the aggregate of sensation (*vedanākkhandha*)
3. Third is the aggregate of perception (*saññākkhandha*)
4. Fourth is the aggregate of mental formations (*saṅkhārakkhandha*)
5. Fifth is the aggregate of consciousness (*viññāṇakkhandha*).

With respect to *saṅkhāra dukkha*, we are here concerned particularly with the fourth aggregate of mental formations (*saṅkhārakkhandha*). All volitional or mental activities are included in this group. According to Abhidhamma except for *vedanā*, sensation, and *saññā*, perception, the remaining fifty kinds of mental activities are called *saṅkhāra*.

These include contact (*phassa*), volition (*cetanā*), attention (*manasikāra*), will (*chanda*), determination (*adhimokkha*), confidence (*saddhā*), concentration (*samādhi*), wisdom (*paññā*), energy (*viriya*), greed (*lobha*), hatred (*dosa*), delusion (*moha*), conceit (*māna*), etc.

Saṅkhāra, indeed, means our actions and reactions in daily life both good and bad. What is generally known as *kamma* comes under this group. The Buddha defined it: "Bhikkhus, it is volition (*cetanā*) that I call *kamma*. Having willed, one acts through body, speech and mind."

Volition is mental construction, or mental activity. Its function is to direct the mind in the sphere of good, bad or neutral activities. It can therefore be called karmic formations. When our six sense faculties and their corresponding six sense objects in the external world come into contact, sense awareness arises, then the respective sensation and perception arise. These are followed by our actions and reactions.

Sensations and perceptions are not volitional actions, so they do not produce any karmic force; but *saṅkhāra* acts and reacts as *kamma* and produces karmic effects.

One suffers when there are changes in one's life; and life, being of impermanent nature always undergoes changes.

Therefore, there is always suffering from change, suffering due to impermanence, (*vipariṇāma dukkha).*

Immediately following this *vipariṇāma* suffering comes the *saṅkhāra dukkha*. A sentient being is never satisfied with what he or she faces in life. When meeting with unpleasant circumstances in life, one wants to change the situation; so he or she has to make an effort to alter the situation to his liking. When meeting with a pleasant state, situation, one wants to remain always in such fortunate circumstances; we want to maintain the status quo—the happy life we are enjoying, an effort which goes against the impermanent nature of life, so one suffers. This is *saṅkhāra dukkha* we are always suffering because we want to change the unpleasant situation or because we want to maintain the happy circumstances. In both cases, constant effort of conditioning for a change or for maintenance of circumstances is an irksome task. This is called *saṅkhāra dukkha*.

All the five groups of grasping, and clinging are really terrible suffering. So the Buddha said, in conclusion of the definition of the truth of suffering, "In short, the five groups of grasping otherwise called *nāma* and *rūpa* are dreadful suffering because they cause attachments as, I, mine, permanent, blissful, self, ego."

Knowing the real truth of *dukkha* as outlined above is *sacca ñāṇa*. Then one realises that this *dukkha* should be got rid of by practising Vipassana meditation as instructed in the middle way. This knowledge as to what should be done is *kicca ñāṇa*. After realising then what one should do, one starts putting effort to tread the path. When the path has been trodden until one reaches the goal, one reviews what one has done and achieved. What one knows as the realization of the goal is known as *kata ñāṇa*.

The path is divided into three sections: morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). Through the practise of *sīla*, the *samādhi* can develop, and through the development of *samādhi*, *paññā* is developed.

It should not be taken that the three steps in the groups of the Eightfold Path should be developed one after the other. As a matter of fact they should all be developed at any opportune time as they feed into one another at every stage.

For example, Right Effort included in the *paññā* group, is a necessary factor for every step. So also, the Right View of the *paññā* group is also a necessary factor of the *sīla* group, for *sīla* will not be observed by one who has no faith in *kamma*.

By Right View, one must be aware, that it is a necessary factor right from the beginning of the practice; as well as the fact that it is a natural product arising thorough understanding of the Four Noble Truths, the three salient characteristics of existence, *anicca, dukkha, anatta,* and the Doctrine of Dependent Origination.

The path can also be looked at as coming under three divisions of the Piṭaka.

When *sammā vācā, sammā kammanta and sammā ājīva—the sīla* section of the path is developed, *adhisīla sikkhā* training is fulfilled. This is known as observing *sīla* according to the Vinaya; whether you have achieved the *adhisīla* stage can be determined only by reflecting every day to see if you have broken any of the precepts; that is why it is advised to do the *ānāpāna* exercise every day and when your mind is calm and steady, contemplate, investigate and see if you have breached the precepts.

This practice is in line with the progress you have made so far. After developing *sutamaya ñāṇa* by reading and listening, you start developing *cintāmaya ñāṇa*. This is before you start developing *bhāvanāmaya ñāṇa*.

And to develop *bhāvanāmaya ñāṇa*, you have to start developing the *mūla magga*—namely purifying your *sīla* with the help of Right View of *kammassaka ñāṇa*—Right View that beings are the owners of their own *kamma*.

When your *sīla* is purified to a certain level, your mind becomes stable and calm. It also becomes equipped with certain penetrative power. This is when you start treading the second section of the path—*sammā vāyāma, sammā sati and sammā samādhi*, in accordance with Suttanta Piṭaka. Treading this path, you gradually purify *citta*, you begin to remove the defilements produced by an unclean mind (*pariyuṭṭhāna kilesa)* and put them away to a distance. This is when you develop the knowledge of the characteristics of the physical and mental phenomena of existence. With full comprehension of the phenomena of *nāma* and *rūpa*, *nāma rūpa parigghaha ñāṇa*, *nāmarūpa pariggaha sammā diṭṭhi arises.*

It is important to note that, although there is only one path, the Eightfold Noble Path, the actual practice consists of three steps, or sections, and there are different stages of purity of character, *sīla*; different stages of purity of mind, *citta visuddhi*; and different stages of development of knowledge, *ñāṇa* and hence understanding or views.

Briefly, we have *lokiyas*, mundane Right View, *sammā diṭṭhi*; and *lokkutara* right view, supra mundane Right View.

Based on *kammassakata ñāṇa* and pure *sīla*, the preliminary step, the basic *mūla* path is taken; this gives rise to *kammassakata sammā diṭṭhi*. This has to be accomplished before the start of the meditation practice.

Just after attaining purity of mind, knowledge arises which can distinguish the sense-objects from the knowing mind. This clear knowledge of discerning *nāma* and *rūpa* distinctly as they really are, constitutes the purification of view— *nāma rūpa pariggaha sammādiṭṭhi* (that there are no other entities besides the two chief constituents.)

Continuing on with the meditation, knowledge of cause and effect (*paccayapariggaha ñāṇa)* is developed, which sees the preceding causes and the effects that follow them—*hetupaccaya pariggaha sammā diṭṭhi*.

(b) Anattalakkhaṇa sutta

We have already learnt that in the first sermon, the Dhammacakkappavattana Sutta, the Buddha had explained to the five bhikkhus that who ever leads the holy life should avoid the two extremes: indulgence in sensuality and the practice of self-mortification. He explained that birth is suffering, old age is suffering, illness is suffering, death is suffering, separation from loved ones is suffering, association with unloved ones is suffering, not getting what one desires is suffering; in short the five aggregates of grasping are suffering.

When the Buddha ended the sermon, the five bhikkhus were delighted with the teaching, but it was only Kondañña who had penetrated the truth taught by the Buddha. There arose in him the stainless eye of wisdom free from defilements. All that is subject to arising is subject to passing away.

It was only Kondañña who had turned his mind inwards as soon as the Budddha stated: "In short, the five aggregates of grasping are suffering." He had found out by himself that they are arising and passing away incessantly.

The Buddha explained to them that the five aggregates are made up of five constituents, namely *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *vinññāṇa*. Only Kondañña came to know about them by himself and their common property of impermanence. The Buddha had, therefore, to show the impermanent nature of each constituent of the five aggregates of grasping to the other four bhikkhus. This knowledge was necessary for the Buddha to proceed to teach the second sermon, namely, the Anatta Lakkhaṇa Sutta which makes the Buddha's Teaching unique and outstanding amongst the various religious views of the times, including the present. The *sutta* opens with a categorical statement of the Buddha that each of the five aggregates of grasping, namely, *rūpa, vedanā, saṅkhāra and viññāṇa* is no-self (*anatta).* The Buddha brought home this fact by asking the five bhikkhus pertinent questions.

He asked them whether each of the five aggregates is permanent; the bhikkhus replied: "Impermanent, sir." They agreed, in reply to the next question that what is impermanent is unsatisfactory. Finally they agreed to the logical conclusion that what is impermanent, unsatisfactory, and changing cannot really belong to anyone. It cannot be said that these aggregates form an abiding entity in any sentient being.

In giving the second discourse, the Buddha declared straight away: *"Rūpaṃ, bhikkhave, anattā. Rūpañca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe– 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī'ti."*

"Bhikkhus, *rūpa*, the material body is not self, soul, nor a living entity, the inner core of one's own body. Bhikkhus, if *rūpa* were self, *atta*, the inner core of one's own body, then *rūpa* would not tend to affliction or distress. And it should be possible to say of it, 'Let my body be thus (in the best of conditions) let my body not be thus (in the worst of conditions).' It should be possible to influence *rūpa* in this manner.

The Buddha repeated the same argument with regard to *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*. Then the Buddha asked the final question to the bhikkhus: "Bhikkhus, what do you think of this? Is *rūpa* permanent, or impermanent?" "Impermanent, Sir." "Now, that which is impermanent, changing, is it dreadful suffering or delightful happiness?" "Dreadful suffering, Sir." "Now, that which is impermanent, unsatisfactory, suffering, subject to change, is it proper to regard that as "This is mine. This I am. This is myself ?" "Indeed not, Blessed One."

The same question was repeated in continuation with regard to *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*. Then the Buddha concluded: "Therefore, bhikkhus, whatever *rūpa* there is, past, future or present; internal or external; coarse or fine; whether inferior or superior; far or near, all *rūpas* should be regarded with right understanding according to reality, "This is not mine. This I am not. This is not myself."

Rūpa is thus described and ennumerated in eleven ways. The rest of the *khandhas*: *vedanā*, *saññā,* etc. are also described in eleven ways. The Buddha advised the bhikkhus to regard them too with right understanding according to reality: 'This is not mine. This I am not. This is not myself.'

The Buddha continued to tell the bhikkhus: "*Evaṃ passaṃ, Bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.* Bhikkhus, the instructed noble disciple perceiving thus, gets wearied of matter, gets wearied of feeling, gets wearied of perception, gets wearied of mental formations, gets wearied of consciousness.

Nibbindaṃ virajjati; virāgā vimuccati. 'Being wearied he becomes passion free, and the *ariya* path is developed. He is emancipated from *āsavas* and *kilesas* (defilements).

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī"ti

When emancipated, the knowledge arises on reflection that freedom from defilements has been achieved. And he knows, "Birth is exhausted, lived is the holy life (of contemplation and meditation), what has to be done has been done; there is nothing more to be done."

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti, Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsu'ti.

Thus the Blessed one taught this Anatta Lakkhaṇa Sutta to the five bhikkhus. The group of five bhikkhus were delighted with the exposition of the Bhagava. As this exposition was being given, (or just at the end of the discourse) the mind of the group of five bhikkhus became freed of attachments and emancipated from defilements.

Recapitulation of what we have considered— We have so far studied practical aspects of the Dhammacakkappavattana Sutta and the Anattalakkhaṇa Sutta, the two first sermons by which the Buddha declared to the world the essential and characteristic feature of Buddhism. The Buddha has stated again and again, throughout the whole of Tipiṭaka: "Bhikkhus, it is through not understanding and fully comprehending (*sampajāno*) these Four Noble Truths that we wander aimlessly on in this world, caught between birth and death and subject to innumerable suffering.

Now, here, we must be very, very clear as to what is meant by understanding and fully comprehending (*sampajāno*).

Firstly, there is the understanding arising from reading and hearing about the Buddha's teachings (*sutamaya ñāṇa).* This is the first step, not sufficient by itself, but, nevertheless important to be done carefully. Because a wrong grasp, an incomplete grasp of letter and meaning, at this stage, may affect the following stages of understanding. For example, in studying the Dhammacakka Sutta, if you miss the implications of the statements: '*Saṃkhittena, pañcupādānakkhandhā*', in short, that the five groups of grasping are *dukkha* and Kondañña's insight: "*Yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ.*" "Whatever has the nature of arising has the nature of vanishing, passing away." If you miss them or misunderstand them, you miss the whole practical aspect of this *sutta*.

Then there is the understanding arising from thinking over what one has learnt (*cintāmaya ñāṇa);* drawing out the implications of the words, digesting and relating them to personal experience.

Finally, there is the understanding arising from actually putting the teaching into practice, (*bhāvanāmaya ñāṇa).* Understanding derived from mental development i.e by meditation and other practical applications.

This last type of understanding is what is meant by understanding and fully comprehending (*sampajāno).* This is achieved by actually treading the path, the Eightfold Noble Path, until we realise the Four Noble Truths, the experiencing for oneself of *nibbāna*, the real aim of Buddhism with the arising of *magga* and *phala ñāṇa*.

Now the question is: how are we to produce that kind of understanding which leads to *magga phala ñāṇa*? The answer lies in the preparedness of the mind for understanding.

Many times in the discourses, the Buddha has told stories about individuals who on hearing but a few words on the teaching immediately gained a deep understanding and attained the stages of sanctitude, from *sotāpanna* to *arahatta*. We have seen in the Dhammacakka Sutta how Ven. Kondañña attained the *sotāpanna* stage at the end of the discourse, apparently without effort. These are, however, exceptional cases. These individuals had duly accomplished, and fulfilled the necessary *pāramīs* for a sufficient length of time and were fully prepared, their minds were fully prepared to understand and deeply comprehend the Dhamma.

Most of the Buddha's disciples had to go through a long and laborious training before they became ready, and their minds fully prepared to understand the Dhamma. And we are all in this category of beings, we all have to strive hard and long for years, for many existences perhaps. The sooner we realise this fact, the better for us. Then we will have at least the wisdom to begin our long arduous journey.

I am not trying to discourage you; actually I am trying my best to urge you to start walking on the path earnestly full of zeal and vigour.

As a matter of fact, we are in possession of many advantages being born in the human world, where the Buddha Dhamma is still in existence and we have actually been endowed with a certain amount of intelligence to see what is good or bad, right or wrong. We at least have the aspiration to work for better and higher stages of development.

We should not despair that we do not obtain straight away visible results although we have tried hard, worked hard. There are so many distractions and temptations which make us deviate from our intended path.

I will tell you the story of Bhikkhu Meghiya of the Buddha's time. You can find this story in Udāna Piṭaka. Meghiya was a bhikkhu who was practicing assiduously under the guidance of the Buddha himself. He was continuously assailed by distracting and impure thoughts. When he told the Buddha about his difficulty, the Buddha instructed him in five things leading to preparedness of mind for understanding i.e. for maturing the mind which is still immature for release.

Five factors for preparing the mind for understanding

1. Having good friends and companions to encourage and advise one (*kalyāṇamitta*) was useful, Ananda thought, for accomplishing half of the holy, the noble practice. The Buddha said: "…not just half, complete, whole."
2. Being meticulous and scrupulous in observing the rules of morality, that is *sīla*, maintaining the purity of *sīla*.
3. Being able to listen to Dhamma talks that inspire one in the practice and read the discourses of the Buddha and the life stories of the Buddha and his famous disciples. This is to develop *saddhā*.

4. Being firmly resolved to make a continuous effort in getting rid of bad, unwholesome mind states and cultivating good states to develop *viriya*.
5. Developing wisdom and analytical discrimination by observing how everything in this world arises only to pass away again, is conditioned and impermanent, to develop *sati* and *samādhi*.

After this the Buddha advised Meghiya to practise four more things, four hints, for overcoming four specific negative states of mind.

1. The contemplating of the non-beautiful (*asubha*), unpleasant nature of the body by mentally dissecting it into its various component parts and organs and also into its various functions such as digestion and excretion. This is for overcoming excessive attachment and love of one's own body and the bodies of others, and gives freedom from worry and concern about the body.

2. The impartial development of an attitude of friendliness (*mettā*) or kindliness, sympathy and identification with others. This overcomes anger, ill-will, and annoyance and leads to a happy, contended and tolerant state of mind.

3. Mindfulness of breathing, the awareness of the breaths, entering and leaving the body by the sense of touch at the nostrils, which overcomes the turmoil of excessive and distracting discursive thoughts. The mind is then able to be controlled and concentrated and to be used more effectively.

4. By developing the idea of the impermanence of everything that is called oneself, which removes egotism and pride and leads to an understanding of the teaching that all phenomena are empty and without a permanent core i.e. are not-self (*anatta*).

Another preparatory practice (described in Anguttara Nikaya iii) of things to be contemplated by laymen as well as by bhikkhus in the Abhiṇha Sutta.

1. Old age will come: I have not outstripped old age.
2. Disease will come: I have not outstripped disease.
3. Death will come: I have not outstripped death.

These three overcome the 'three prides' of youth, health and beauty of body.

4. All things near and dear to me are subject to alteration, subject to separation.

This overcomes excessive attachment to people and possessions.

5. I am the result of my own deeds; whatever deeds I do, skillfully or unskillfully, good or bad, I shall become an heir to them.

This overcomes wrong acts of body, speech and mind.

The idea of impermanence, suffering and not self is at the heart of the Four Noble Truths and produces the experience of *nibbāna*.

As the Buddha says to Meghiya:

"By perceiving impermanence, Meghiya, the perception of what is not self is established. Perceiving 'not self' means the up-rooting of the 'I am' conceit, and one realizes *nibbāna* in this life."

That the body, feelings, perceptions, activities and mind are actually impermanent and impersonal is highly unsatisfactory, and so we experience suffering because we crave to exist and experience the things of the world as if they were really permanent, and belonged to us.

This disparity between reality and our views and longings concerning it is what is termed suffering. By developing the ideas of impermanence we cease to identify ourselves with what is impermanent. So we do not crave for it, because if we did, we would only experience suffering.

If there is no craving, there is no suffering— when this is clearly seen, it is called Right View, the first step on the Eightfold Path. According to our view, so we think, speak, act, and live (steps 2-5); all our efforts to purify and rid our minds of suffering-producing cravings and the practice of mindfulness and meditation (steps 6-8) are directed by this Right View and lead towards the cessation of all such craving engendered suffering.

The teachings of the Buddha are extremely vast, all enshrined in the three baskets of Tipiṭaka— Vinaya, Suttanta, and Abhidhamma. The immense wisdom of the Buddha has given us this tremendous wealth of the knowledge of absolute truth considered from all aspects and angles. The same immense wisdom of the Buddha has also put all of his teachings in a nutshell, as it were, in three neat verses of Ovāda Pāṭimokkha which gives a succinct summary of his teachings. The second verse of the Ovāda, which has already been mentioned above, reads:

Sabbapāpassa akaraṇaṃ	*The giving up of all evil*
Kusalassa upasampadā	*The cultivation of the good*
Sacittapariyodapanaṃ	*The cleansing of one's mind*
Etaṃ Buddhāna sāsanaṃ	*This is the Teaching of the Buddhas.*

How short, how simple, how easy to understand. We know from this clear, concise exhortation of the Buddhas, that as a true disciple of the Buddha, we know what we should avoid, restrain doing, and what we should assiduously cultivate, practise and develop. Easy, yes! But the big question is, how to put this clear, concise advice of all the Buddhas into daily practice, into lifelong practice; how to make this practice as part and parcel of our life.

Nearly all religions teach their respective followers to avoid evil and to cultivate good deeds. But none of them shows how to avoid evil and to cultivate good deeds. It is unique that the Buddha alone teaches how to put into practice what he teaches... the technique of *Vipassanā-bhāvanā*.

Chapter three

Vipassana meditation—General description

There are many forms of meditation. With the exception of Vipassana, the aim of practising meditation, as a spiritual exercise is to gain power over the forces of nature or merely to concentrate the mind.

Certain expressions and phrases in the Christian Bible such as 'know thyself', or 'If thine eye be single, thy whole body will be full of light,' may have seemed vague or merely allegorical, but actually suggest that ancient followers of the Judeo-Christian faith practised some form of contemplation, meditation.

In India Rishis of the Veda period practised ascetism including meditation which was deemed to have strengthened their will to make them superior to the gods themselves.

In India there are many traditions such as Raja Yoga that systematically practise meditation techniques as systems of developing mind and body. They are all various forms of mysticism; mystic meditation designed to produce power to overcome nature, such as levitation, to rise and float in air, floating and walking on water, walking bare-footed across a pit of burning coal, etc. In later periods, in the Sankhya system, they began to mention Mokśha, liberation or Union with the Absolute. Psychic faculties produced by these mystic meditations are utilised for worldly purposes.

The Buddha had tested all these forms of mystical meditation after his renunciation. He even sought guidance from two famous sages, masters of meditation, Āḷāra Kālāma and Udaka Rāmaputta. He had hoped that they would show the way to deliverance; a remedy for life's universal ailments. He practised their systems and reached the highest meditative attainment possible, but was not satisfied with them. Their range of knowledge, their scope of mystical experiences was insufficient to grant him what he earnestly sought for. He left them in turn to seek for the absolute truth, eternal peace, *nibbāna*.

When the Buddha had discovered his own unique way of liberating mankind from all miseries and woes, and started teaching his middle way, he did not entirely reject all the methods of the Yoga system. He made use of some of them, especially various stages of *jhāna*. But after the *jhānas* had been developed, he did not make use of them for producing various psychic powers; he made use of the power developed by *jhānas* only for insight knowledge, *Vipassanā ñāṇa*. The Buddha used them not for developing supernormal powers but to find the truth of *dukkha*, the origin of *dukkha*, the cessation of *dukkha* and the path leading to the cessation of *dukkha*.

Types of meditation

(a) Samatha bhāvanā: Concentration meditation

Meditation is not a good translation of *bhāvanā* which means culture or development. *Samatha* means concentration, calmness, tranquility. Therefore *samatha bhāvanā* means development of concentration, of one-pointedness of mind, of deep concentration such as access concentration, *upacāra samādhi* or absorption in the object of meditation, *appaṇā samādhi*. When the mind is deeply concentrated on the object of meditation, it becomes free from hindrances and impurities such as lustful desires, hatred or ill-will, indolence, worries and restlessness and sceptical doubt. It cultivates such qualities as concentration, awareness, will, energy, confidence, joy and tranquility. It becomes powerful and endowed with supernormal qualities such as *abhiññas*, leading to the highest mental stages. All these mystic states, according to the Buddha, are mind-created, mind-produced, conditioned (*saṃkhata*). He considered these mystic states only 'happy living in this existence,' *diṭṭhadhamma sukhavihāra*, or *santi vihāra* and nothing more.

This form of meditation existed before the Buddha. It did not give complete liberation, it did not give insight into the ultimate reality. It had nothing to do with reality, truth, *nibbāna*. It was not the Buddha's teaching, but it was not entirely excluded from the field of his practical teaching. The Buddha himself employed jhānas, in his final effort to attain supreme enlightenment merely as a precursor to the development of *Vipassanā* and *magga ñāṇas*.

(b) Vipassanā- bhāvanā: Insight meditation

The Pali word *Vipassanā* is made up of two parts: *vi* meaning variously, in various ways and *passanā*, which means to watch, observe or investigate. So *Vipassanā* means to see clearly, to observe thoroughly, to investigate penetratingly in various ways the true nature of things, precisely, as they really are; seeing beyond what is ordinarily observed, not superficial seeing, not seeing mere appearances, but going deeply into every aspect of the things under observation.

By things we mean all animate and inanimate bodies we see around us all the time. Ordinarily when we look at anything, everything including our body, with our normal eyesight, we believe, we think, we see all there is to see, concerning the particular object. Actually, what we have seen is only superficial, however carefully, or thoroughly, we have made the observation. We see only what we already know by conventional terms.... man, woman, dog, tree, motor car, etc.

But an *ariya*, that is one who has become well accomplished in *Vipassanā* meditation, sees deeply through all that is observed. An *ariya* sees things as material aggregates, groups of matter (*rūpakkhandha),* and mental aggregates (*nāmakkhandha*) compounded together. Why do we see differently from the *ariyas* even if we look at the same things?

In our case, as common worldings (*puthujjanas),* when we look at an object, we see it superficially; its true nature, its reality is hidden, as it were, behind a screen. It is just like watching a TV show which has a singer or dancer behind a thin screen. Only by the gradual lifting of the screen or removing it altogether, can we see clearly the actor or singer, etc.

It is the haze of *lobha, dosa, moha, diṭṭhi, māna* and the mist of *avijjā* covering our wisdom eye, which prevent us seeing through things as they really are.

Ariyas, through the practice of *Vipassanā* meditation, have removed the hiding screen of *lobha, dosa, diṭṭhi, māna* and the mist of *avijjā*. They can see everything clearly with their wisdom eye. They see things as they really are, mere *rūpa* and *nāma* parading in the guise of man, woman, he, she, I, etc. They see this body of ours is made up of *nāma* and *rūpa*; they also see it is impermanent and is the embodiment of *dukkha*, suffering, and that there is no abiding entity, no ego, no soul in it.

For us, therefore, the purpose of practising *Vipassanā-bhāvanā* is, through strenuous effort and unrelenting zeal, to come to see this so-called body of ours as it truly is, composed of aggregates of matter and mental aggregates and more minutely of *kalāpās*, cells, sub-atomic particles, all in a state of flux, never for a moment at rest, never ceasing.

Two modes of practising Vipassanā-bhāvanā

Vipassanā-bhāvanā is purely the Buddha's teaching, mental culture discovered and taught by him. It is an analytical method, based on mindfulness, awareness, vigilance, close observation. It is designed to produce insight into the nature of things and through rightly understanding mental and physical processes, attain the cessation of *dukkha*.

There are two modes of practising *Vipassanā* meditation:

(*a*) *Samatha yāṇa,* the vehicle of calm or *samatha-vipassanā-yuganaddha.*

(*b*) *Vipassanā yāṇa,* the vehicle of insight or *sukkha-vipassanā yāṇika.*

(a) Vipassanā-bhāvanā using samatha yāṇa preceding development of insight.

This mode of meditation was used by the Buddha himself. After attempting all forms of practices including self-mortifications, *dukkaracariyā*, the Bodhisatta recollected how he had enjoyed peace and tranquility practising *ānāpānānussati* meditation as a young boy. He decided to proceed by using that method.

The Bodhisatta, sitting under the Bo Tree started *ānāpānānussati* meditation until he attained the first *jhāna*; in due course, he attained the second, third and fourth *jhānas* successively. In this manner, he had calmed and tranquilised the mind and purified it so well that it became possessed of strong, penetrative powers.

The Bodhisatta went on from there to the second stage of the *bhāvanā* practice, namely, developing insight wisdom. He directed his mind to the analytical examination of his own interior world—the body, the mind and the mental objects. The first process of tranquilizing the mind, *samatha bhāvanā*, is the prelude to the cultivation of direct insight, *Vipassanā-bhāvanā*, by which alone the mind comes to distinguish reality from illusion. The ultimate truth is then seen face to face, and the mind finally penetrates the Four Noble Truths, which become known, understood and felt as certainties on a new level of realization. Being made up of two sections in the practice, this mode of meditation, *samatha yāṇa*, the vehicle of calm is also known as *samatha-vipassanā yuganaddha*, yoking together calm and insight meditation.

The Buddha taught this method of *Vipassanā-bhāvanā* to his old colleagues and other brahmanas and samanas who were well acquainted with this ancient method of mental culture, but only to help them develop calm concentration and remove mental impurities. Once tranquilisation and purity of mind had been achieved, he directed them to start investigating their own fathom long bodies, by bending their minds inwards instead of externally. He asked them to observe closely all the physical phenomena and mental processes going on ceaselessly inside their bodies, with the help of their calm purified mental lenses.

As stated above, the Buddha himself practised *samatha* meditation before he became enlightened, and attained all the *jhānas* himself, but found that the peace and tranquility he achieved was not lasting. The Buddha was looking for a way to end all suffering forever. Finally he discovered the path Vipassana, he was able to realize the ultimate truth, *nibbāna*, the unconditioned state.

Samatha meditation is only sufficient to eradicate one's grosser impurities; through Vipassana we can uproot the very subtlest of impurities, *kilesas*, or *saṅkhāras* created by our past or present actions. The purpose of *samatha* meditation is to attain deep concentration of the mind on a single object. So the result of *samādhi* meditation is attainment of deep concentration such as access concentration (*upacāra samādhi),* or absorption (*appaṇā samādhi)*. When the mind is deeply concentrated on the object of meditation, all the defilements such as desire, lust, greed, hatred, conceit, ignorance, etc., are kept away temporarily from the mind which is absorbed in the object. When the mind is free from defilements or hindrances (*nīvaraṇas)*, we feel calm, peaceful, and happy. *Samatha* meditation, therefore, gives some degree of happiness through the attainment of deep concentration such as *upacāra-samādhi* or *appaṇā-samādhi jhāna*; but such state of tranquility does not last long nor does it enable us to rightly understand the mental and physical phenomena as they really are.

Samatha meditation aims at achieving the utmost degree of mental concentration, successively giving up all the sensory and mental inputs which normally occupy the mind, to direct one's attention intensively and exclusively on a single object, image or idea selected as the subject of meditation. It is rather like bringing down a light beam to the sharpest, possible focus on one single, intensely bright point. The high levels of mental concentration and absorption thus achieved are quite distinct from the three main states of normal consciousness, namely, waking, sleeping, and dreaming. When the yogi is in one of the states of absorption, *jhānas*, he is neither awake, nor asleep, nor dreaming; he is in an entirely distinct mode of consciousness.

(b) Vipassanā yāṇa, the vehicle of insight, sukkha vipassanāyāṇika.

Samādhi is essential also for the practice of *Vipassanā* meditation; without the strong lens of concentration, the yogi can never hope to attain *paññā* (insight wisdom). The principle of *Vipassanā* meditation or mindfulness meditation is to observe, to watch, or to be mindful of all mental and physical phenomena as they really are. For this we need some degree of concentration, but this need not be as highly concentrated as to reach the jhānic state.

In Vipassana, we need to cultivate the mental concentration up to a degree that is sufficient to ensure a steady, undistracted mindfulness (*sati)*. That stage is known as *khaṇika samādhi*, momentary concentration which is capable of making the mind alert and receptive. This is then used to develop a continuous and very perceptive mindfulness of everything that comes up before the conscious mind, whether from internal or external sources. This should be a full, continuous, and fully conscious exercise involving all mental activities.

In terms of the light beam example we have used above in describing *samatha* concentration, here the light beam is not narrowed down to a single fine point; it is used as a broader light field which is powerful and finely focussed, and which follows and illuminates whatever is happening at any moment. Thus in this mode of *sukkha vipassanā yāṇa,* concentration is not developed to produce the jhanic stage, but to produce mindfulness (*sati)* to the highest possible state so as to be mindfully aware of all the physical and mental phenomena as they arise, as they are happening. One can then directly discern and experience, without distortions and delusions, their true nature.

To summarise, one who chooses *samatha yāṇa* develops the four *jhānas* and optionally also the four formless attainments, and the various kinds of psychic powers (*iddhi*). Only after that the meditator starts developing insight by the practice of Vipassanā meditation.

One whose vehicle is insight, *Vipassanā yāṇa* requires only a stage of concentration less than that needed for the attainment of *jhānas* and may never develop *jhāna* at all. This needed concentration is called *khaṇika samādhi* attained through constant and uninterrupted mindfulness of the mind-body processes.

Chapter four

Mahāsatipaṭṭhāna sutta

The great discourse on foundations for the establishing of mindfulness

For forty-five years the Buddha taught the Dhamma which is enshrined in the *Tipiṭaka*. The Buddha's discourses are centered on the theme of ultimate liberation from suffering. They were delivered at various places to innumerable audiences and were designed to suit individual temperaments according to the maturity of their *pāramīs*. Briefly they dealt with the subject of the five aggregates and their nature of impermanence, suffering and non-self.

As to the actual method of practice of the Dhamma, the Buddha taught only two discourses: the first one, *Mahāsatipaṭṭhāna Sutta,* appears in the *Dīgha Nikāya, Mahāvagga Pāli,* and the second one in the *Majjhima Nikāya, Mūlapaṇṇāsa Pāli*. Both are entitled *Mahāsatipaṭṭhāna Sutta*. The two discourses differ by a detailed explanation of the four Noble Truths, which is given only in the *Dīgha Nikāya* version. Here in this book, the *Dīgha Nikāya* version is followed.

The *Mahāsatipaṭṭhāna Sutta* was taught by the Buddha to the *Kurū* people living in the market town of *Kammāsadhamma*. *Kurū* country lies a few miles north-west of modern New Delhi and is now known as Haryana. The *Kurū* people were well known for their morality, *sīla* and high intelligence. Let us now begin studying the *Mahāsatipaṭṭhāna Sutta* in detail, with discussions and explanations on important points therein.

Introduction

Evaṃ me sutaṃ

Ekaṃ samayaṃ Bhagavā Kurūsu viharati Kammāsadhammaṃ nāma Kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi– "Bhikkhavo"ti. "Bhaddante"ti, te bhikkhū Bhagavato paccassosuṃ. Bhagavā etadavoca–

1. Uddeso

Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.

Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ, Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

While the Buddha was once residing in the *Kurū* country he taught his bhikkhus this *sutta*, declaring thus:

This is the only way, bhikkhus, for the purification of beings, for the overcoming of sorrow and lamentation, for the destroying of suffering and grief, for reaching the Noble Path, for the realisation of *nibbāna*, namely, the four foundations for the establishing of mindfulness.

"What are the four?" the Buddha asked and immediately supplied the answer himself. *Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.*

Here, monks a monk dwells observing body in body, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world.

Idha, bhikkhave, bhikkhu, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Here, monks, a monk dwells observing sensations *(vedanā)* in sensations, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world.

The Buddha continued in the same way, with regard to two more objects of observing, namely, *citta* (mind) and *dhamma* (mental objects).

In studying the four foundations for establishing mindfulness, as stated above, it is important not to miss the vital significance of the words, *'Ātāpī sampajāno satimā.'* repeated at the end of each method of observation, *kāya, vedanā, citta* and *dhamma*. *Ātāpi* is rendered as ardent, which means keen, zealous, strenuous exertion. *Sampajāno* is generally rendered as clearly comprehending and mindful. It may be asked: 'Comprehending what?' In the light of *sampajānapabbaṃ* which comes later in the text, we propose to render it as 'constant thorough understanding of impermanence associated with mindfulness (*satimā*).' As stated above, this key phrase, '*Ātāpī sampajāno satimā*' is so important for the practice of *Vipassanā* meditation that the Buddha repeated it for each of the four observations of *kāya, vedanā, citta* and *dhamma.*

The Buddha concluded the opening paragraph of the *Mahāsatipaṭṭhāna Sutta* saying: "*Vineyya loke abhijjhādomanassaṃ*" which means 'removing covetousness and grief in the world.' The Buddha has provided here the essence of the *Mahāsatipaṭṭhāna Sutta* in summation before he goes on amplifying it as follows:

2. Kāyānupassanā—The observing of body

(a) Ānāpānapabbaṃ— Section on the mindfulness of respiration

Kathañca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati, satova passasati. Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto *'dīghaṃ passasāmī'ti pajānāti. Rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti. 'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati. 'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.*

The Buddha stated: herein monks, a monk having gone to the forest, to the foot of a tree, or to an empty (secluded) place sits down with his legs crossed, keeps his body erect, directing his mindfulness towards the object of meditation (here the object is respiration).

Ever mindful, thus, he breathes in; mindfully he breathes out. Breathing in a long breath, he knows, 'I am breathing in a long breath.' Breathing out a long breath, he knows, 'I am breathing out a long breath' Breathing in a short breath, he knows, 'I am breathing in a short breath'; breathing out a short breath, he knows, 'I am breathing out a short breath.'

Conscious of the whole (breath) body, 'I shall breathe in', thus he trains himself; conscious of the whole (breath) body, 'I shall breathe out', thus he trains himself. Calming the activity of the (breath) body, 'I shall breathe in'; thus he trains himself. Calming the activity of the (breath) body, 'I shall breathe out', thus he trains himself.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto 'dīghaṃ añchāmī'ti pajānāti, rassaṃ vā añchanto 'rassaṃ añchāmī'ti pajānāti. Evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti, rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti. 'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

As a skillful turner or his apprentice, making a long turn knows, 'I am making a long turn' or making a short turn knows, 'I am making a short turn', just so the monk, breathing in a long breath knows, 'I am breathing in a long breath', breathing out a long breath knows, 'I am breathing out a long breath'; breathing in a short breath knows, 'I am breathing in a short breath', breathing out a short breath knows, 'I am breathing out a short breath' Conscious of the whole (breath) body, 'I shall breathe in'; conscious of the whole (breath) body, 'I shall breathe out.' Calming the bodily function of breathing, 'I shall breathe in', thus he trains himself. Calming the bodily function of breathing 'I shall breathe out'; thus he trains himself.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, Na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Thus he dwells observing body in body internally or externally or both internally and externally. He dwells observing the phenomenon of arising in the body; he dwells observing the phenomenon of passing away in the body; thus he dwells observing the phenomena of arising and passing away in the body. Now his mindfulness is established with the thought: 'This is body'; he develops his awareness to such an extent that there is mere understanding along with mere mindfulness. In this way he dwells detached, without clinging to anything in the world. Thus, indeed, a monk dwells observing body in body.

Here again, it has to be pointed out that the above paragraph beginning with '*Iti ajjhattaṃ vā kāye kāyānupassī viharati....... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati*' is repeated by the Buddha for all the observations of *kāya* and *vedanā, citta* and *dhamma* to emphasize, to bring home the fact that it is a key statement as important and significant as '*Ātāpī sampajāno satimā*' as explained above.

In addition, it is necessary to make some comment with regard to the words *ajjhattaṃ vā bahiddhā vā* (internally or externally). It may well be an example of a fool rushing in where the wise are treading cautiously. In most of the numerous books on *satipaṭṭhāna*, prevalent in Myanmar, they follow the commentary line that *ajjhattaṃ* is the meditator's body. This is acceptable but when *bahiddhā* is explained as the body of someone else, it becomes an unnecessary problem. The commentary explains that the meditator thinks of someone else and how all beings, in a like manner, breathe in and out. This explanation is difficult for us to accept; for one thing, the Buddha was talking about a monk who had retired to a forest, sitting at the foot of a tree, in solitude, with no one in his vicinity. This would be mere imagination, which should have no place in the practice of *Vipassanā* that requires observation within one's own body. The problem becomes more complex when we come to the *vedanānupassanā* and *cittānupassanā* sections. How could one fathom the sensations and mental activities going on in the body and mind of another person? It belongs to the province of *ariyas*, accomplished meditators who have attained the power of reading another's mind (*cetopariyañāṇa)*. Therefore, we take *bahiddhā* as the surface of the body, but still within its framework.

(b) Iriyāpathapabbaṃ—
Section on the postures of the body

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā 'gacchāmī'ti pajānāti, ṭhito vā 'ṭhitomhī'ti pajānāti, nisinno vā 'nisinnomhī'ti pajānāti, sayāno vā 'sayānomhī'ti pajānāti. Yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā naṃ pajānāti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati.......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

And again, monks, a monk knows properly when he is walking, 'I am walking'; he knows properly when he is standing, 'I am standing'; he knows properly when he is sitting, 'I am sitting'; he knows properly when he is lying down, 'I am lying down.' Any other position he disposes his body, he knows properly.

Thus he dwells observing body in body internally or externally... Thus indeed a monk dwells observing body in body.

(c) Sampajānapabbaṃ— Section on continuous thorough understanding of impermanence

Puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati.......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

And again monks, a monk, when he is going forward or backward, he does so with continuous thorough understanding of impermanence; when he is looking straight ahead or looking sideways, he does so with continuous thorough understanding of impermanence, in bending and stretching, he does so with continuous through understanding of impermanence; in wearing his robes or carrying his bowl he does so with continuous thorough understanding of impermanence; in eating, drinking, chewing or savouring, he does so with continuous thorough understanding of impermanence; answering the calls of nature he does so with continuous thorough understanding of impermanence; whether he is walking, standing, sitting, asleep or awake, speaking or keeping silent, he does so with continuous thorough understanding of impermanence.

Thus he dwells observing body in body internally or externally… Thus indeed a monk dwells observing body in body.

(d) Patikūlamanasikārapabbaṃ— Section on reflections on repulsiveness of the body

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati– 'atthi imasmiṃ kāye kesā, lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ, hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ (matthaluṅgaṃ), pittaṃ *semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan'ti.*

Seyyathāpi, bhikkhave, ubhatomukhā putoḷi, pūrā nānāvihitassa dhaññassa, seyyathidaṃ sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tamenaṃ cakkhumā puriso muñcitvā paccavekkheyya– 'ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā'ti. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – 'Atthi imasmiṃ kāye kesā, lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ, hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ (matthaluṅgaṃ), pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati.......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Matthaluṅgaṃ... In all the books on ***Mahāsatipaṭṭhāna Sutta*** published outside of Myanmar, this word *matthaluṅgaṃ* is not included; whereas in all the Myanmar texts, it is mentioned after the word *karīsaṃ*.

The Myanmar text mentions this word, quoting the authority of *Majjhima Nikāya, Mūlapaṇṇāsa*. The Myanmar texts mention 32 kinds of different organs present inside the human body. One school of *Vipassanā* meditation in Myanmar employs these 32 kinds of human internal organs as objects of meditation. In this book, the traditional method of enumeration is maintained, failing which, the different body organs used for development of repulsiveness in meditation will number only thirty-one instead of thirty-two, which are accepted in all the different meditation books in Myanmar.

This traditional method of tabulating the thirty-two *koṭṭhāsa* is as follows:

Four pentads:

1. *kesā, lomā nakhā dantā taco*
2. *maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ*
3. *hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ*
4. *antaṃ antaguṇaṃ udariyaṃ karīsaṃ (matthaluṅgaṃ)*

Two sextads:

1. *pittaṃ semhaṃ pubbo lohitaṃ sedo medo*
2. *assu vasā kheḷo siṅghāṇikā lasikā muttan'ti*

Total 32 *koṭṭhāsa*: different kinds of organs present inside the human body.

Again monks, a monk dwells on this very body enveloped by the skin, full of many kinds of impurities from the soles of the feet upwards, and from the top of the hair downwards thinking thus, 'there are in this body, hair of the head, hair of the body, nails, teeth, skin; flesh, sinews, bones, marrow, kidney, heart, liver, pleura, spleen, lungs; intestines, mesentery, gorge, faeces, brain in the skull, bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, nasal mucus, synovial fluid, and urine.

Just as if there were a double-mouthed provision bag full of various kinds of grain, such as hill-paddy, paddy, green gram, cow peas, sesamum, husked rice, and a man with sound eyes, having opened that bag were to examine the contents thus: 'This is hill-paddy, this is paddy, this is green gram, this is cow pea, this is sesamum, this is husked rice.' In the same way, monks, a monk reflects on this very body enveloped by the skin and full of many kinds of impurities from the soles of the feet upwards, from the head hair downwards, thinking: 'There are in this body hairs of the head, hairs of the body, nails, teeth, skin; flesh, sinews, bones, marrow, kidney, heart, liver, pleura, spleen, lungs; intestine, mesentery gorge, faeces, brain in the skull; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, nasal mucus, synovial fluid, and urine.'

Thus he dwells observing body in body internally or externally... Thus, indeed, a monk dwells observing body in body.

(e) Dhātumanasikārapabbaṃ—
Section on the reflections on the material elements

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati– 'Atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū'ti.

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa, evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati– 'Atthi imasmiṃ kāye pathavīdhātu āpodhātu tejo-dhātu vāyodhātū'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati.......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

And again, monks, a monk reflects on this very body, however it be placed or disposed by way of the material elements, 'There are in this body the earth element, the water element, the fire element and the air element.'

Just as if, monks, a skilful cow-butcher or his apprentice, after having slaughtered a cow and having divided it into portions, would sit down at the junction of four roads; in the same way, monks, a monk reflects on this very body, however it is placed or disposed, considering the material elements: "In this body, there is the earth-element, the water-element, the fire-element and the air-element."

Thus he dwells observing body in body internally or externally...Thus, indeed, a monk dwells observing body in body.

(f) Navasivathikapabbaṃ—
Section on the nine cemetery observations

1. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ. So imameva kāyaṃ upasaṃharati– 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati.......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again, monks, a monk, when he sees a body dead; one, two or three days; swollen, blue and festering, thrown in the charnel ground, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally...Thus, indeed, a monk dwells observing body in body.

2. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā , khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati–'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati.......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again monks, a monk, when he sees a dead body that has been thrown in the charnel-ground, being eaten by crows, being eaten by vultures, being eaten by hawks, being eaten by herons, being eaten by dogs, being eaten by tigers, being eaten by leopards, being eaten by jackals, being eaten by different kinds of worms, he considers thus regarding his own body, 'Indeed my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally...Thus, indeed, a monk dwells observing body in body.

3. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ. So imameva kāyaṃ upasaṃharati– 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati.......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again, monks, a monk when he sees a dead body that has been thrown in the charnel ground, and reduced to a skeleton with some flesh and blood attached to it, held together by tendons, he considers thus regarding his own body, 'Indeed my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally…Thus, indeed, a monk dwells observing body in body.

4. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ. So imameva kāyaṃ upasaṃharati– 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati………. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again, monks, when a monk sees a dead body that has been thrown in the charnel ground and reduced to a skeleton, blood-besmeared, and without flesh held together by the tendons, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally…Thus, indeed, a monk dwells observing body in body.

5. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ. So imameva kāyaṃ upasaṃharati– 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati………. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again, monks, when a monk sees a dead body that has been thrown in the charnel ground, reduced to a skeleton without flesh or blood, held together by the tendons, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally…Thus, indeed, a monk dwells observing body in body.

6. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni apagatasambandhāni, disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena gopphakaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ, aññena phāsukaṭṭhikaṃ aññena *piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ, aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭāhaṃ. So imameva kāyaṃ upasaṃharati– 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.*

Iti ajjhattaṃ vā kāye kāyānupassī viharati.......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again, monks, when a monk sees a dead body that has been thrown in the charnel ground, reduced to disconnected bones, scattered in all directions, here a bone of the hand, there a bone of the foot, here a bone of the ankle, there a bone of the knee, here a bone of the thigh and there a bone of the pelvis, here a bone of the spine, there a bone of the back, again there a bone of the shoulder, here a bone of the throat, there a bone of the chin, here a bone of the teeth and there a bone of the skull, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing his body internally or externally…Thus, indeed, a monk dwells observing body in body.

7. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni. So imameva kāyaṃ upasaṃharati– 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again, monks, when a monk sees a dead body that has been thrown in a charnel ground, reduced to bleached bones of conch-like colour, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally…Thus, indeed, a monk dwells observing body in body.

8. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni puñjakitāni terovassikāni. So imameva kāyaṃ upasaṃharati– 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati......... Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again, monks, when a monk sees a dead body that has been thrown in a charnel ground, reduced to bones lying in a heap more then a year old, he considers thus regarding his own body, 'Indeed, this body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing his body internally or externally…Thus, indeed, a monk dwells observing body in body.

9. Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikānipūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati– 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati………. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Again, monks, when a monk sees a dead body that has been thrown in a charnel-ground, reduced to bones and become dust, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally…Thus, indeed, a monk dwells observing body in body.

This section on the nine cemetery observations appears to be particularly conducive to development of repulsiveness and disgust with one's own body; it facilitates understanding and perception of *anatta dhamma*. Although this method of meditation is not adopted by any meditation centres in Myanmar now, there is evidence that some lone monks seeking liberation from suffering had followed this section of the *Mahāsatipaṭṭhāna*. Forty years ago an outstanding monk who had practised this method had become quite famous. He resided in a solitary monastery situated on top of a hillock on the northern bank of Inle Lake located in the Shan States. Thousands of visitors and pilgrims to the Inle Pagoda, made it a point to go and pay respects to that saintly monk.

3. Vedanānupassanā—The observation of sensations

Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno 'sukhaṃ vedanaṃ vedayāmī'ti pajānāti. dukkhaṃ vā vedanaṃ *vedayamāno 'dukkhaṃ vedanaṃ vedayāmī'ti pajānāti. adukkhamasukhaṃ vā vedanaṃ vedayamāno 'adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti. Sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno 'sāmisaṃ sukhaṃ vedanaṃ vedayāmī'ti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno 'nirāmisaṃ sukhaṃ vedanaṃ vedayāmī'ti pajānāti. Sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno 'sāmisaṃ dukkhaṃ vedanaṃ vedayāmī'ti pajānāti, nirāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno 'nirāmisaṃ dukkhaṃ vedanaṃ vedayāmī'ti pajānāti. Sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'nirāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti.*

Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati....... Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

How, monks, does a monk dwell, observing sensations in sensations?

Here, monks, when experiencing a pleasant sensation, he understands properly, 'I am experiencing a pleasant sensation.' When experiencing an unpleasant sensation, he understands properly, 'I am experiencing an unpleasant sensation.' When experiencing a neither unpleasant nor pleasant sensation, he understands properly, 'I am experiencing a neither unpleasant nor pleasant sensation.' While he is experiencing a pleasant sensation with attachment, he understands properly, 'I am experiencing a pleasant sensation with attachment'; while he is experiencing a pleasant sensation without attachment, he understands properly, 'I am experiencing a pleasant sensation without attachment'; while experiencing an unpleasant sensation with attachment, he understands properly, 'I am experiencing an unpleasant sensation with attachment'; while experiencing an unpleasant sensation without attachment, he understands properly, 'I am experiencing an unpleasant sensation without attachment'; while experiencing a neither-unpleasant-nor-pleasant sensation with attachment, he understands properly, 'I am experiencing a neither-unpleasant-nor-pleasant sensation with attachment';

while experiencing a neither-unpleasant-nor-pleasant sensation without attachment, he understands properly, 'I am experiencing a neither-unpleasant-nor-pleasant sensation without attachment.'

Thus he dwells observing sensations in sensations internally or externally…Thus, indeed, a monk dwells observing sensation in sensation.

4. Cittānupassanā—The observation of mind

Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati? Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ 'sarāgaṃ cittan'ti pajānāti, vītarāgaṃ vā cittaṃ 'vītarāgaṃ cittan'ti pajānāti. sadosaṃ vā cittaṃ 'sadosaṃ cittan'ti pajānāti, vītadosaṃ vā cittaṃ 'vītadosaṃ cittan'ti pajānāti. samohaṃ vā cittaṃ 'samohaṃ cittan'ti pajānāti, vītamohaṃ vā cittaṃ 'vītamohaṃ cittan'ti pajānāti. saṅkhittaṃ vā cittaṃ 'saṅkhittaṃ cittan'ti pajānāti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittan'ti pajānāti. mahaggataṃ vā cittaṃ 'mahaggataṃ cittan'ti pajānāti, amahaggataṃ vā cittaṃ 'amahaggataṃ cittan'ti pajānāti. sa-uttaraṃ vā cittaṃ 'sa-uttaraṃ cittan'ti pajānāti, anuttaraṃ vā cittaṃ 'anuttaraṃ cittan'ti pajānāti. samāhitaṃ vā cittaṃ 'samāhitaṃ cittan'ti pajānāti, asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittan'ti pajānāti. vimuttaṃ vā cittaṃ 'vimuttaṃ cittan'ti pajānāti. avimuttaṃ vā cittaṃ 'avimuttaṃ cittan'ti pajānāti.

Iti ajjhattaṃ vā citte cittānupassī viharati, ………. Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

Again, monks, how does a monk dwell, observing mind in mind?

Here, monks, a monk understands properly mind with lust as mind with lust; he understands properly mind without lust as mind without lust; he understands properly mind with hate (aversion) as mind with hate; he understands properly mind without hate as mind without hate; he understands properly mind with delusion as mind with delusion; he understands properly mind without delusion as mind without delusion; he understands properly collected mind as collected mind; he understands properly scattered mind as scattered mind; he understands properly a developed mind as developed mind, he understands properly undeveloped mind as undeveloped mind; he understands properly surpassable mind as surpassable mind, he understands properly unsurpassable mind as unsurpassable mind; he understands properly concentrated mind as concentrated mind; he understands properly unconcentrated mind as unconcentrated mind; he understands properly liberated mind as liberated mind; he understands properly unliberated mind as unliberated mind.

Thus he dwells observing mind in mind internally or externally…Thus, indeed, a monk dwells observing mind in mind.

5. Dhammānupassanā—The observation of mental objects

(a) Nīvaraṇapabbaṃ—The section on the hindrances

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ 'atthi me ajjhattaṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhattaṃ kāmacchandaṃ 'natthi me ajjhattaṃ kāmacchando'ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ byāpādaṃ 'atthi me ajjhattaṃ byāpādo'ti pajānāti, asantaṃ vā ajjhattaṃ byāpādaṃ 'natthi me ajjhattaṃ byāpādo'ti pajānāti, yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ thinamiddhaṃ 'atthi me ajjhattaṃ thinamiddhan'ti pajānāti, asantaṃ vā ajjhattaṃ thinamiddhaṃ *'natthi me ajjhattaṃ thinamiddhan'ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatiṃ anuppādo hoti tañca pajānāti.*

Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ 'atthi me ajjhattaṃ uddhaccakukkuccan'ti pajānāti, asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ 'natthi me ajjhattaṃ uddhaccakukkuccan'ti pajānāti, yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ vicikicchaṃ 'atthi me ajjhattaṃ vicikicchā'ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchaṃ 'natthi me ajjhattaṃ vicikicchā'ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, ... Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati.

Again, monks, how does a monk dwell observing mental objects in mental objects?

Herein, monks, a monk dwells observing mental objects in mental objects as regards the five hindrances.

How, monks, does a monk dwell observing mental objects in mental objects as regards the five hindrances?

Herein, monks, whenever sense desire is present in him, a monk understands properly, 'There is sense desire in me.' Whenever sense desire in not present in him he understands properly, 'Sense desire is not present in me.' He understands properly how sense desire that has not yet arisen in him comes to arise; he understands properly how sense desire that has now arisen in him gets abandoned; he understands properly how sense desire that has now been abandoned will no longer arise in him in future.

Whenever hatred (aversion) is present in him he understands properly, 'Hatred is present in me.' Whenever hatred is not present in him he understands properly, 'Hatred is not present in me.' He understands properly how hatred that has not yet arisen in him comes to arise; he understands properly how hatred that has now arisen in him gets abandoned; he understands properly how hatred that has now been abandoned will no longer arise in him in future.

Whenever sloth and torpor are present in him he understands properly, 'Sloth and torpor are present in me.' Whenever sloth and torpor are not present in him he understands properly, 'Sloth and torpor are not present in me.' He understands properly how sloth and torpor that have not yet arisen in him are now arising in him; he understands properly how sloth and torpor that have now arisen in him get abandoned; he understands properly how sloth and torpor that have now been abandoned, will no longer arise in him in future.

Whenever agitation and scruples are present in him he understands properly, 'There are agitation and scruples present in me.' Whenever agitation and scruples are not present in him he knows properly, 'Agitation and scruples are not present in me.' He knows properly how agitation and scruples that have not yet arisen in him are arising; he understands properly how agitation and scruples that have now arisen in him get abandoned; he knows how agitation and scruples that have now been abandoned will no longer arise in him in future.

Whenever doubt is present in him he understands properly, 'There is doubt in me.' Whenever doubt is not present in him he understands properly, 'Doubt is not present in me.' He understands properly how doubt that has not yet arisen in him comes to arise; he understands properly how doubt that has risen in him gets abandoned; he understands properly how doubt that has now been abandoned will no longer arise in him in future.

Thus he dwells observing mental objects in mental objects internally or externally...Thus, indeed, a monk dwells observing mental objects in mental objects.

(b) Khandhapabbaṃ—The section on the aggregates

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?

Idha, bhikkhave, bhikkhu– 'iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo, iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, ... Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati.

Again, monks, a monk dwells observing mental objects in mental objects as regards the five aggregates of clinging.

How, monks, does a monk dwell observing mental objects in mental objects as regards the five aggregates of clinging?

Herein, monks, a monk (understands properly), 'Such is matter, such is the arising of matter, such is the passing away of matter; such are sensations, such is the arising of sensations, such is the passing away of sensations; such is perception, such is the arising of perception, such is the passing away of perception; such are volitional activities, such is the arising of volitional activities, such is the passing away of volitional activities; such is consciousness, such is the arising of consciousness, such is the passing away of consciousness.'

Thus he dwells observing mental objects in mental objects internally or externally...Thus, indeed, a monk dwells observing mental objects in mental objects.

(c) Āyatanapabbaṃ—The section on the sense bases

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃanuppādo hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, ... Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati.

Again, monks, a monk dwells observing mental objects in mental objects as regards the six internal and external sense bases.

How, monks, does a monk dwell observing mental objects in mental objects as regards the six internal and external sense bases.

Herein, monks, a monk understands properly the eye, he understands properly the visible object and he understands properly the fetter that arises dependent on both (the eye and the visible object); he understands properly how the fetter that has now arisen gets abandoned; he understands properly how that fetter that has now been abandoned will no longer arise in future.

He understands properly the ear, he understands properly the sound and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has arisen gets abandoned; he understands properly how that fetter that has now been abandoned will no longer arise in future.

He understands properly the nose, he understands properly the smell and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has arisen gets abandoned; he understands properly how that fetter that has now been abandoned will no longer arise in future.

He understands properly the tongue, he understands properly tastes and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has now arisen gets abandoned; he understands properly how that fetter that has now been abandoned will no longer arise in future.

He understands properly the body, he understands properly tactile objects and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has now arisen gets abandoned; he understands properly how that fetter that has been abandoned will no longer arise in future.

He understands properly the mind, he understands properly the mental objects and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has now arisen gets abandoned; he understands properly how that fetter that has been abandoned will no longer arise in future.

Thus he dwells observing mental objects in mental objects internally or externally…Thus, indeed, a monk dwells observing mental objects in mental objects.

(d) Bojjhaṅgapabbaṃ—

The section on the factors of enlightenment

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhattaṃ satisambojjhaṅgaṃ 'atthi me ajjhattaṃ satisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ satisambojjhaṅgaṃ 'natthi me ajjhattaṃ satisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ 'atthi me ajjhattaṃ dhammavicayasambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ 'natthi me ajjhattaṃ dhammavicayasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ 'atthi me ajjhattaṃ vīriyasambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ 'natthi me ajjhattaṃ vīriyasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo

hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ 'atthi me ajjhattaṃ pītisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ 'natthi me ajjhattaṃ pītisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ 'atthi me ajjhattaṃ passaddhisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ 'natthi me ajjhattaṃ passaddhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ 'atthi me ajjhattaṃ samādhisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ 'natthi me ajjhattaṃ samādhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ 'atthi me ajjhattaṃ upekkhāsambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ 'natthi me ajjhattaṃ upekkhāsambojjhaṅgo'ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, ... Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati.

Again, monks, a monk dwells observing mental objects in mental objects, as regards the seven factors of enlightenment.

How, monks, does a monk dwell observing mental objects in mental objects as regards the seven factors of enlightenment?

Herein, monks, whenever the factor of enlightenment, awareness, is present in him, a monk understands properly, 'The factor of enlightenment, awareness, present in me.' Whenever the factor of enlightenment, awareness, in not present in him, he understands properly, 'The factor of enlightenment, awareness, is not present in me.' He understands properly, how the factor of enlightenment, awareness, that has not yet arisen in him, comes to arise. He understands properly, how the factor of enlightenment, awareness, that has now arisen in him, is developed and perfected.

Whenever the factor of enlightenment, investigation of Dhamma, is present in him, he understands properly, 'The factor of enlightenment, investigation of Dhamma, is present in me.' Whenever the factor of enlightenment, investigation of Dhamma, is not present in him, he understands properly, 'The factor of enlightenment, investigation of Dhamma, is not present in me.' He understands properly how the factor of enlightenment, investigation of Dhamma, that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, investigation of Dhamma, that has now arisen in him, is developed and perfected.

Whenever the factor of enlightenment, effort, is present in him, he understands properly, 'The factor of enlightenment, effort, is present in me.' Whenever the factor of enlightenment, effort, is not present in him, he understands properly, 'The factor of enlightenment, effort, is not present in me.' He understands properly how the factor of enlightenment, effort, that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, effort, that has now arisen in him, is developed and perfected.

Whenever the factor of enlightenment, rapture, is present in him, he understands properly, 'The factor of enlightenment, rapture, is present in me.' Whenever the factor of enlightenment, rapture, is not present in him, he understands properly, 'The factor of enlightenment, rapture, is not present in me.' He understands properly how the factor of enlightenment, rapture, that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, rapture, that has now arisen in him, is developed and perfected.

Whenever the factor of enlightenment, tranquility, is present in him, he understands properly, 'The factor of enlightenment, tranquility, is present in me.' Whenever the factor of enlightenment, tranquility, is not present in him, he understands properly, 'The factor of enlightenment, tranquility, is not present in me.' He understands properly how the factor of enlightenment, tranquility, that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, tranquility, that has now arisen in him, is developed and perfected.

Whenever the factor of enlightenment, concentration, is present in him, he understands properly, 'The factor of enlightenment, concentration, is present in me.' Whenever the factor of enlightenment, concentration, is not present in him, he understands properly, 'The factor of enlightenment, concentration, is not present in me.' He understands properly how the factor of enlightenment, concentration, that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, concentration, that has now arisen in him, is developed and perfected.

Whenever the factor of enlightenment, equanimity, is present in him, he understands properly, 'The factor of enlightenment, equanimity, is present in me.' Whenever the factor of enlightenment, equanimity, is not present in him, he understands properly, 'The factor of enlightenment, equanimity, is not present in me.' He understands properly how the factor of enlightenment, equanimity, that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, equanimity, that has now arisen in him, is developed and perfected.

Thus he dwells observing mental objects in mental objects internally or externally…Thus, indeed, a monk dwells observing mental objects in mental objects.

(e) Saccapabbaṃ—The section on the noble truths

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?

Idha, bhikkhave, bhikkhu 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

Again, monks, a monk dwells observing mental objects in mental objects as regards the Four Noble Truths.

How, monks, does a monk dwell observing mental objects in mental objects as regards Four Noble Truths?

Herein, monks, a monk understands properly as it is, 'This is suffering.' He understands properly as it is, 'This is the arising of suffering.' He understands properly as it is, 'This is the cessation of suffering.' He understands properly as it is, 'This is the path leading to the cessation of suffering.'

Dukkhasaccaniddeso—
Exposition of the truth of suffering

Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā, dukkhā.

It may be pointed out here that whereas in the exposition on the truth of suffering given in the *Dhammacakkappavattana Sutta,* the words *vyādhipi dukkho* are included The *Mahāsatipaṭṭhāna Sutta* omits these words; we have included here these words to draw attention to the difference in the two texts.

And what, monks is the Noble Truth of Suffering?

Birth is suffering, old age is suffering, illness is suffering, sorrow, lamentation, grief and distress are suffering; association with the unliked is suffering; dissociation from the liked is suffering, not getting what one wishes is also suffering; in short, the five aggregates of clinging are suffering.

Katamā ca, bhikkhave, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

And what, monks, is birth? The birth of beings in whatever kind of existence, their conception, their being born, their becoming, the manifestation of their aggregates, the acquisition of their sense bases, this, monks, is called birth.

Katamā ca, bhikkhave, jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.

And, what, monks, is old age? The old age in whatever kind of existence, their getting frail and decrepit, the breaking up of their teeth, their becoming grey and wrinkled, the running down of their vital force, the deterioration of their sense faculties— this, monks, is called old age.

Katamañca, bhikkhave, maraṇaṃ? Yaṃ, tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.

And what, monks, is death? Vanishing and passing away of beings in whatever kind of existence, their disintegration, their disappearance, their dying, their death, the completion of their life span, the dissolution of the aggregates, the discarding of the body, the destruction of the controlling faculty of their life force— this, monks, is called death.

Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosokoantoparisoko, ayaṃ vuccati, bhikkhave, soko.

And what, monks, is sorrow? Whenever, monks, one encounters various kinds of loss or misfortune followed by this or that kind of sorrow, the painful state of mind, the inward sorrow, the inward woe, the inward grief— this, monks, is called sorrow.

Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave paridevo.

And, what, monks is lamentation? Whenever, monks, one encounters various kinds of loss or misfortune followed by this or that kind of painful state of mind, by wailing and crying, by the state of deep wailing and deep lamentation— this, monks, is called lamentation.

Katamañca, bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

And what, monks is pain? Any kind of bodily pain, monks, any kind of bodily unpleasantness, any kind of painful or unpleasant sensation produced by bodily contact— this, monks, is called pain.

Katamañca, bhikkhave, domanassaṃ? Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, domanassaṃ.

And what, monks, is grief? Any kind of mental pain, monks, any kind of mental unpleasantness or any kind of painful or unpleasant sensation produced by mental contact—this, monks, is called grief.

Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ, ayaṃ vuccati, bhikkhave, upāyāso.

And what, monks, is distress? Whenever, monks, one encounters various kinds of loss or misfortune followed by this or that kind of painful state of mind, by tribulation, by distress, affliction with distress, affliction with great distress— this, monks, is called distress.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho? Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anatthakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

And, what, monks, is the suffering of being associated with the disliked? Whatever there are unpleasant, disagreeable, disliked objects of sight, sound, smell, taste, touch or of the mind, whenever one finds wishers of one's own misfortune, harm, difficulties or of one's own insecurity; if one gets associated, one meets, one comes into contact, or gets mixed-up with them— this, monks, is the suffering of being associated with the disliked.

Katamo ca, bhikkhave, piyehi vippayogo dukkho? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

What, monks, is the suffering of being dissociated with what one does like? Whatever there are, pleasant, agreeable, desirable likeable objects of sight, sound, smell, taste, touch or of the mind; whenever one finds wishers of one's own fortune, prosperity, comfort or one's own security like mother and father, brother and sister and friends, colleagues or relatives; if one gets dissociated, if one does not meet, does not come into contact or if one does not get mixed-up with them— this, monks, is called the suffering of being dissociated with what one does like.

Katamañca, bhikkhave, yampicchaṃ na labhati tampi dukkhaṃ? Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati– 'aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā'ti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

And what, monks, is not getting what one desires? In beings, monks, who are subject to birth, the desire arises, 'Oh, that we were not subject to birth, Oh, that no new birth would come to us,' but this indeed cannot be attained by mere wishing. This not getting what one wants is suffering.

Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati– 'aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā'ti. Na kho panetaṃ icchāya pattabba. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

In beings, monks, who are subject to old age, the desire arises, 'Oh, that we were not subject to old age, Oh, that truly we may not be subject to old age,' but this, indeed, cannot be attained by mere wishing. This not to get what one wants is suffering.

Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati 'aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā'ti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

In beings, monks, who are subject to sickness, the desire arises, 'Oh, that we were not subject to sickness, Oh, that truly may there be no sickness for us,' but this cannot be attained by mere wishing. This not getting what one wants is suffering.

Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati 'aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā'ti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

In beings, monks, who are subject to death, the desire arises, 'Oh, that we were not subject to death, Oh, truly may we never have to die,' but, indeed, it cannot be attained by mere wishing. This not to get what one wants is suffering.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati 'aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyun'ti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

In beings, monks, who are subject to sorrow, lamentation, pain, grief and distress, the desire arises, 'Oh, that we were not subject to sorrow, lamentation, pain, grief and distress. Truly, may we not suffer from sorrow, lamentation, pain, grief and distress,' but this cannot be attained by mere wishing. This not to get what one wants is suffering.

Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ– rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

And briefly, monks, how is clinging to the five aggregates suffering? Clinging to the aggregate of matter is suffering; clinging to the aggregate of sensation is suffering; clinging to the aggregate of perception is suffering; clinging to the aggregate of volitional activities is suffering; clinging to the aggregate of consciousness is suffering. This, briefly, monks, is how clinging to the five aggregates is suffering.

This, monks, is the Noble Truth of Suffering.

Samudayasaccaniddeso—
Exposition of the truth of the arising of suffering

Katamañca, bhikkhave, dukkhasamudayaṃ, ariyasaccaṃ?

Yāyaṃ taṇhā ponobbhavikā, nandīrāgasahagatā, tatratatrābhinandinī, seyyathidaṃ– kāmataṇhā bhavataṇhā vibhavataṇhā.

And what, monks, is the Noble Truth of the Arising of Suffering?

It is the craving that occurs again and again; it is bound up with pleasure and lust and finds delight now here, now there. That is the craving for sensual pleasures, the craving for repeated existence and the craving for non-existence.

Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati? Yaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

But where does this craving, monks, arise and where does it get established.

Wherever in the world there is something delightful and pleasurable, there this craving arises and gets established.

Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhu loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Ghānaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Jivhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Kāyo loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Mano loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

But what in the world is delightful and pleasurable? The eye in the world is delightful and pleasurable; there this craving arises and gets established. The ear in the world is delightful and pleasurable; there this craving arises and gets established. The nose in the world is delightful and pleasurable; there this craving arises and gets established. The tongue in the world is delightful and pleasurable; there this craving arises and gets established. The body in the world is delightful and pleasurable; there this craving arises and gets established. The mind in the world is delightful and pleasurable; there this craving arises and gets established.

Rūpā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabbā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhammā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Visible forms in the world are delightful and pleasurable; there this craving arises and gets established. Sounds in the world are delightful and pleasurable; there this craving arises and gets established. Smells in the world are delightful and pleasurable;

there this craving arises and gets established. Tastes in the world are delightful and pleasurable; there this craving arises and gets established. Touch in the world is delightful and pleasurable; there this craving arises and gets established. Mental objects (*dhamma*) in the world are delightful and pleasurable; there this craving arises and gets established.

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Ghānaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Jivhāviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Kāyaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

The eye consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The ear consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The nose consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The tongue consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The body consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The mind consciousness in the world is delightful and pleasurable; there this craving arises and gets established.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Ghānasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Jivhāsamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Kāyasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Manosamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

The eye contact in the world is delightful and pleasurable; there this craving arises and gets established. The ear contact in the world is delightful and pleasurable; there this craving arises and gets established. The nose contact in the world is delightful and pleasurable; there this craving arises and gets established. The tongue contact in the world is delightful and pleasurable; there this craving arises and gets established. The body contact in the world is delightful and pleasurable; there this craving arises and gets established. The mind contact in the world is delightful and pleasurable; there this craving arises and gets established.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Ghānasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Jivhāsamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Kāyasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

The sensation born of eye-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of the ear-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of the nose-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of the tongue-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of the body-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of mind-contact in the world is delightful and pleasurable; there this craving arises and gets established.

Rūpasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandhasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabbasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhammasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

The perception of visible forms in the world is delightful and pleasurable; there this craving arises and gets established. The perception of sound in the world is delightful and pleasurable; there this craving arises and gets established. The perception of smells in the world is delightful and pleasurable; there this craving arises and gets established. The perception of tastes in the world is delightful and pleasurable; there this craving arises and gets established. The perception of touch in the world is delightful and pleasurable; there this craving arises and gets established. The perception of mental objects in the world is delightful and pleasurable; there this craving arises and gets established.

Rūpasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandhasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabbasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhammasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

The volitional activities concerning visible forms in the world are delightful and pleasurable; there this craving arises and gets established. The volitional activities concerning sounds in the world are delightful and pleasurable; there this craving arises and gets established. The volitional activities concerning smells in the world are delightful and pleasurable; there this craving arises and gets established. The volitional activities concerning tastes in the world are delightful and pleasurable; there this craving arises and gets established. The volitional activities concerning touch in the world are delightful and pleasurable; there this craving arises and gets established. The volitional activities concerning mental objects in the world are delightful and pleasurable; there this craving arises and gets established.

Rūpataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. rasataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

The craving after visible forms in the world is delightful and pleasurable; there this craving arises and gets established. The craving after sounds in the world is delightful and pleasurable; there this craving arises and gets established. The craving after smells in the world is delightful and pleasurable; there this craving arises and gets established. The craving after tastes in the world is delightful and pleasurable; there this craving arises and gets established. The craving after touch in the world is delightful and pleasurable; there this craving arises and gets established. The craving after mental objects in the world is delightful and pleasurable; there this craving arises and gets established.

Rūpavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha *nivisamānā nivisati. rasavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.*

The thought of visible forms in the world is delightful and pleasurable; there this craving arises and gets established. The thought of sounds in the world is delightful and pleasurable; there this craving arises and gets established. The thought of smells in the world is delightful and pleasurable; there this craving arises and gets established. The thought of tastes in the world is delightful and pleasurable; there this craving arises and gets established. The thought of touch in the world is delightful and pleasurable; there this craving arises and gets established. The thought of mental objects in the world is delightful and pleasurable; there this craving arises and gets established.

Rūpavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. saddavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. gandhavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. rasavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. phoṭṭhabbavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. dhammavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, etthanivisamānā nivisati.

The discursive thought of visible forms in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of sounds in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of smells in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of tastes in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of touch in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of mental objects in the world is delightful and pleasurable; there this craving arises and gets established.

Idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

This, monks, is the Noble Truth of the Arising of Suffering.

Nirodhasaccaniddeso—
Exposition of the truth of the cessation of suffering

Katamañca, bhikkhave, dukkhanirodhaṃ , ariyasaccaṃ?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati?Yaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

And what, monks, is the Noble Truth of the Cessation of Suffering: It is the complete fading away of that hunger, that craving, without remainder, its forsaking and giving up, relinquishing, letting go, releasing and abandoning of the same craving. But where may this craving be discarded, where may it be extinguished? Wherever in the world there are delightful and pleasurable things, there this craving may be discarded, there it may be extinguished.

Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhu loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyo loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Mano loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

But what in the world is delightful and pleasurable? The eye in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The ear in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The nose in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The tongue in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The body in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The mind in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Rūpā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

The visible forms in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sounds in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The smells in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The tastes in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The mental objects in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Ghānaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhāviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati

The eye consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The ear consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The nose consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The tongue consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The body consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The mind consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhāsamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Manosamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

The eye contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The ear contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The nose contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The tongue contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The body contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The mind contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhāsamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

The sensation born of eye contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of ear contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of nose contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of tongue contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of body contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of mind contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Rūpasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddasaññā *loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.*

The perception of visible forms in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of sounds in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of smells in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of tastes in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of mental objects in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Rūpasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

The volitional activities concerning visible forms in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The volitional activities concerning sounds in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The volitional activities concerning smells in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The volitional activities concerning tastes in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The volitional activities concerning touch in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The volitional activities concerning mental objects in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Rūpataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

The craving after visible forms in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after sounds in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after smells in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after tastes in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after mental objects in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Rūpavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. saddavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. gandhavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. rasavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. phoṭṭhabbavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. dhammavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

The thought of visible forms in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of sounds in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of smells in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of tastes in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of mental objects in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

Rūpavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. saddavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. gandhavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. rasavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. phoṭṭhabbavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. dhammavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

The discursive thought of visible forms in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of sounds in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of smells in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of tastes in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of mental objects in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

This, monks, is the Noble Truth of the Cessation of Suffering.

Maggasaccaniddeso—
Exposition on the truth of the path

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ–sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

And what, monks, is the Noble Truth of the path leading to the cessation of suffering? It is this, the Noble Eightfold Path, namely Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

Katamā ca, bhikkhave, sammādiṭṭhi? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

And, what, monks, is Right Understanding? It is this, monks: the knowledge of suffering, the knowledge of the arising of suffering, the knowledge of the cessation of suffering, the knowledge of the path leading to the cessation of suffering. This, monks, is called Right Understanding.

Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasaṅkappo avihiṃsāsaṅkappo. Ayaṃ vuccati bhikkhave, sammāsaṅkappo.

And what, monks, is Right Thought? Thoughts of renunciation, thoughts free from aversion and thoughts free from violence. This, monks, is called Right Thought.

Katamā ca, bhikkhave, sammāvācā? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī. Ayaṃ vuccati, bhikkhave, sammāvācā.

And what, monks, is Right Speech? Abstaining from lying, abstaining from slander and backbiting, abstaining form harsh words and abstaining from frivolous talk. This, monks, is called Right Speech.

Katamo ca, bhikkhave, sammākammanto? Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesumicchācārā veramaṇī. Ayaṃ vuccati, bhikkhave, sammākammanto.

And what, monks, is Right Action? Abstaining from killing, abstaining from taking what has not been given and abstaining from sexual misconduct. This, monks, is called Right Action.

Katamo ca, bhikkhave, sammā-ājīvo? Idha, bhikkhave, ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitaṃ kappeti. Ayaṃ vuccati, bhikkhave, sammā-ājīvo.

And what, monks, is Right Livelihood? Here, monks, a noble disciple having given up wrong ways of livelihood earns his livelihood by right means. This, monks, is called Right Livelihood.

Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati *cittaṃ paggaṇhāti padahati. Ayaṃ vuccati, bhikkhave, sammāvāyāmo.*

And what, monks, is Right Effort? Here, monks, a monk generates the will to prevent the arising of the unarisen evil, unwholesome mental states; he makes strong effort, stirs up his energy, applies his mind to it and strives. To eradicate those evil unwholesome mental states that have arisen in him; he generates the will, makes strong effort, stirs up his energy, applies his mind to it and strives. To develop wholesome mental states that have not yet arisen in him, he generates will, makes strong effort, stirs up his energy, applies his mind to it and strives. To maintain wholesome mental states that have arisen in him, not to let them fade away, to multiply them and bring them to full maturity and full development, he generates will, makes strong effort, stirs up his energy, applies his mind to it and strives. This, monks, is called Right Effort.

Katamā ca, bhikkhave, sammāsati? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati, bhikkhave, sammāsati.

And what, monks, is Right Mindfulness? Here, monks, a monk dwells ardent with constant thorough understanding of impermanence and mindfulness, observing body in body, having removed craving and aversion towards the world; he dwells ardent with constant thorough understanding of impermanence and mindfulness, observing sensation in sensation, having removed craving and aversion towards the world, he dwells ardent with constant thorough understanding of impermanence and mindfulness, observing mind in mind, having removed craving and aversion towards the world; he dwells ardent with constant thorough understanding of impermanence and mindfulness, having removed craving and aversion towards the world; observing mental objects in mental objects, having removed craving and aversion towards the world. This, monks, is called Right Mindfulness.

Katamo ca, bhikkhave, sammāsamādhi? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, sammāsamādhi.

And what, monks, is Right Concentration? Here, monks, a monk, detached from unwholesome mental states, enters into the first *jhāna*, born of detachment, accompanied by initial and sustained application of the mind, filled with rapture and bliss, he dwells therein. With the subsiding of initial and sustained application of the mind gaining inner tranquility and oneness of mind, he enters into the second *jhāna*, born of concentration, free from initial and sustained application of the mind, filled with rapture and bliss, he dwells there in. After the fading away of rapture, he dwells in equanimity, mindful with constant thorough understanding of impermanence, and he experiences in his body the bliss of what the noble ones say, 'That bliss is experienced by one with equanimity and mindfulness.' Thus he enters the third *jhāna* and dwells therein. After the eradication of pleasure and pain, and with joy and bliss having previously passed away, he enters into a state beyond pleasure and pain, the fourth *jhāna* that is totally purified by equanimity and mindfulness and he dwells therein. This, monks, is called Right Concentration.

Idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, *ajjhattabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. 'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.*

This, monks, is the Noble Truth of the path leading to the Cessation of Suffering.

Thus he dwells observing mental objects in mental objects internally; he dwells observing mental objects in mental objects externally, or he dwells observing mental objects in mental objects both internally and externally. Thus he dwells observing the phenomenon of arising in the mental objects; thus he dwells observing the phenomenon of passing away in the mental objects; thus he dwells observing the phenomena of arising and passing away in the mental objects. Now his mindfulness is established, 'These are mental objects.' Thus he develops his mindfulness to such an extent that there is mere understanding along with mere mindfulness. In this way he dwells detached, without clinging towards anything in the world. This is how, monks, a monk dwells observing mental objects in mental objects as regards the Four Noble Truths.

Satipaṭṭhānabhāvanānisaṃso—

The results of the establishing of mindfulness

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Indeed, monks, whoever practises this fourfold establishing of mindfulness in this manner for seven years he may expect one of two results in this very life: highest wisdom or if a substratum of aggregates remains, the stage of non-returner.

Tiṭṭhantu, bhikkhave, sattavassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Let alone seven years, monks. Should any person practise this fourfold establishing of mindfulness in this manner for six years, one of two results may be expected in him in this very life: highest wisdom or if a substratum of aggregates remains, the stage of non- returner.

Tiṭṭhantu, bhikkhave, cha vassāni...pe

Tiṭṭhantu, bhikkhave, pañca vassāni...pe

Tiṭṭhantu, bhikkhave, cattāri vassāni...pe

Tiṭṭhantu, bhikkhave, tīṇi vassāni...pe

Tiṭṭhantu, bhikkhave, dve vassāni...pe

Tiṭṭhatu, bhikkhave, ekaṃ vassaṃ. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Let alone six years, monks...
Let alone five years, monks...
Let alone four years, monks...
Let alone three years, monks...
Let alone two years, monks...

Let alone one year, monks, should any person practise this fourfold establishing of mindfulness in this manner for seven months, one of two results may be expected in him in this very life: the highest wisdom or if a substratum of aggregates remains, the stage of non-returner.

Tiṭṭhantu, bhikkhave, satta māsāni...pe.

Tiṭṭhantu, bhikkhave, cha māsāni...pe

Tiṭṭhantu, bhikkhave, pañca māsāni...pe

Tiṭṭhantu, bhikkhave, cattāri māsāni...pe

Tiṭṭhantu, bhikkhave, tīṇi māsāni...pe

Tiṭṭhantu, bhikkhave, dve māsāni...pe

Tiṭṭhatu, bhikkhave, ekaṃ māsaṃ...pe

Tiṭṭhatu, bhikkhave, aḍḍha māsaṃ...pe

Tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.

Let alone seven months, monks....
Let alone six months, monks....
Let alone five months, monks....
Let alone four months, monks....
Let alone three months, monks....
Let alone two months, monks....
Let alone one month, monks....
Let alone half a month, monks....

Let alone half a month, monks, should any person practise this fourfold establishing of mindfulness in this manner for seven days, one of two results may be expected in him in this very life: highest wisdom or if a substratum of aggregates remains, the stage of non-returner.

Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānāti. Iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttan"ti.

Idamavocabhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāsatipaṭṭhānasuttaṃ niṭṭhitaṃ

It is for this reason that it was said, 'This is the one and only way monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the extinguishing of suffering and grief, for walking on the path of truth, for the realisation of *nibbāna*, that is to say, the fourfold establishing of mindfulness.'

Thus the Enlightened one spoke. Glad in heart, the monks welcomed the words of the Enlightened One.

The end of the Mahāsatipaṭṭhānasutta

The question arises now as to what type of individual may reap the fruitful result of establishing mindfulness. The text says: "Indeed, monks, whoever practises the fourfold establishing of mindfulness in this manner for seven years, six years, seven months, six months, for half a month… for seven days, one of two results may be expected in him in this very life: the final goal, the arahatship; if some aggregates remain, the *anāgāmī* stage."

The necessary condition for such attainment is practising the fourfold establishing of mindfulness 'in this manner.' It has to be pointed that the 'in this manner' refers to the words: "*Ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ*" (constant thorough understanding of impermanence without breach of a single moment). This necessary condition has been stated by the Buddha in the very introduction of the *sutta* for each of the *kāya*, *vedanā*, *citta* and *dhammānupassana*.

As has been pointed out on pages 23 & 24, there are four kinds of individuals likened to lotus flowers growing in a pond: *ugghaṭitaññū puggala* who understand the Dhamma by just a brief explanation; *vipañcitaññū puggala* who require a more detailed explanation of the Four Noble Truths; *neyya puggala* would have to listen to the Four Noble Truths for a day or a month or a year or more with the help of a good friend or teacher; *padaparama puggala* who would never attain *magga phala* in this present life however much they listen to the Dhamma and practised it. Their effort will serve them, however, as a bent or tendency for Dhamma in future existences.

For individuals who are not of the *padaparama* type, there is ample chance of attaining *magga phala* in this very life. As stated above, the Buddha mentions only two attainments: arahatship and anāgāmī stage. The fortunate ones are, obviously, *ugghaṭitaññū*, *vipañcitaññū* and *neyya puggalas*. Out of these, those who cannot attain the *ariya* stages can hope for lower awards of *sotāpanna* and *sakadāgāmī* which they are certain to attain if they steadfastly and continuously practise the *Mahāsatipaṭṭhāna* meditation in the manner previously explained.

Regarding the question, which is often asked, whether it is necessary to practise all the methods laid down for the *kāya*, *vedanā, citta, dhammānupassanā* and various different sections under each main heading; there is no implicit injunction laid down that they must all be practised. As a matter of fact the Buddha had laid down in the *Mahāsatipaṭṭhāna Sutta* a broad spectrum of meditation techniques from which a meditator may select the technique one thinks is suitable to his or her temperament. The Buddha himself, in giving meditation instructions to his bhikkhus and bhikkhunis, selected the technique most in conformity with the individual's disposition.

In Myanmar, the Venerable Ledi Sayadaw and Saya Thet Gyi combined two methods, namely *ānāpāna* and *vedanānupassanā*. Mahasi Sayadaw chose *anāpāna, iriyāpathapabbaṃ* and *sampajānapabbaṃ; paṭikūlamanasikāra pabbaṃ,* chosen by a small group of meditators, is not widely known. As to *navasivathikapabbaṃ*, although there had been a Sayadaw who had practised this method and attained some achievements, the method was not popular. Now with the modern mode of cremation no dead body is available and the practice had gone out of use.

Conclusion

The Buddha's teaching although delivered in many forms of words and expressions has only one essence—the liberation from *dukkha*. This liberating elixir of Dhamma has only one taste in whatever container it may be offered.

In the previous pages of this book I have endeavoured to make it clear that the *Dhammacakkappavattana Sutta*, *Anattalakkhaṇa Sutta* and the *Mahāsatipaṭṭhāna Sutta*, each in its own way shows precisely the method of achieving nibbānic peace.

The **Dhammacakkappavattana Sutta** teaches most importantly two essential Dhamma points. First, the foundation of *sīla* which builds up *samādhi* and finally develops *paññā*. This point cannot be lightly considered. Without the purity of *sīla*, the purity of *samādhi* and *paññā* can never be established. The second point is that this *Vipassanā* meditation is serious work to be carried out by serious students who really desire concrete results here and now. It requires constant, thorough, arduous endeavour—*Ātāpī sampajāno satimā.*

To cite the example of the Buddha's effort to finally reach the goal of *Sammāsambuddha*, The Buddha had discovered the Four Noble Truths and brought them out one by one. The Truth of *Dukkha*, the Origin of *Dukkha*, the Cessation of *Dukkha* and the Path Leading to the Cessation of *Dukkha*. At that stage, there was no mention of the arising of things unheard of before, nor of his claim to Buddhāhood.

The Buddha strove very hard and persistently to develop *saccañāṇa* while he analysed in minute detail the nature of *dukkha* (*dukkha-dukkha, vipariṇāma-dukkha, saṅ*khāra-dukkha). Having done this, the Buddha declared: "This is the truth of suffering which *ariyas* should perceive. Thus, bhikkhus, concerning things unheard of before by me, there arose in me vision, knowledge, and wisdom; there arose in me penetrative insight and light."

Next the Buddha developed *kiccañāṇa* with regard to *dukkhasacca*. Having done that, the Buddha made the declaration, "This *ariya* truth of suffering is to be rightly and well understood. Thus, bhikkhus, concerning things unheard of before by me, there arose in me vision, knowledge, and wisdom; there arose in me penetrating insight and light."

The Buddha then went on to develop *katañāṇa* with regard to *dukkhasacca*.

He then declared, "This *ariya* truth of suffering has been fully, rightly and well understood. Thus, Oh bhikkhus, concerning things unheard of before by me, there arose in me vision, knowledge, and wisdom; there arose in me penetrating insight and light."

The Buddha repeated in the same manner *sacca*, *kicca* and *katañāṇa* concerning the three remaining *ariya* truths, namely, *samudayasacca*, *nirodhasacca* and *dukkhanirodhagāminī paṭipadā ariyasacca*.

The Buddha finally rounded up his discourse by the declaration:

Oh bhikkhus, as long as my knowledge of reality and insight regarding the Four Noble Truths in three aspects and twelve modes was not fully clear to me, I did not admit to the world with its *devās*, *brahmas*, to the mass of beings with its recluses, brahmins, kings and people that I had understood, attained and rightly realised by myself the incomparable, the most excellent, perfect enlightenment; the perfectly enlightened supreme Buddhahood.

But when, bhikkhus, my knowledge of reality and insight regarding the Four Noble Truths in three aspects and twelve ways became fully clear to me, I declared to the world with its *māras* and *brahmas*, to the mass of beings with its recluses, brahmins, kings and people that I had understood, attained and realized rightly by myself the incomparable, the most excellent, perfect enlightenment; the perfectly enlightened supreme Buddhahood.

Indeed, knowledge and vision arose in me; unshakeable is my deliverance. This is the last existence; there is no more rebirth for me.

We can only visualise the tremendous amount of endeavour, vigour, zeal, and patience that had gone into the majestic undertaking by the Buddha. It should serve as an inspiration to all of us to follow the example set by the Enlightened One.

Anattalakkhaṇa Sutta

Anattalakkhaṇa Sutta also brings out the same essence of the Dhamma although couched in its own vocabulary and its own theme. In the *Dhammacakkappavattana Sutta*, the theme has been the Law of Impermanence. Kondañña had expressed it well: "That which has the nature of arising has the nature of passing away." The Buddha employed another Dhamma point to teach the *Anattalakkhaṇa Sutta* to the five bhikkhus. He started teaching the five bhikkhus that *rūpa* is not self, *vedanā* is not self, *saññā* is not self, *saṅkhāra* is not self, and *viññāṇa* is not self. Then he questioned them thus, "What do you think, bhikkhus, is *rūpa* permanent or impermanent?" "Impermanent, Sir." "That which is impermanent, is it happiness or suffering?" "Suffering Sir." "That which is impermanent, suffering and has the nature of changing, is it proper to consider, 'This is mine. This is I. This is myself?'" "Indeed not, Sir."

The Buddha repeated the same questions regarding *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. The bhikkhus gave the same replies concerning them. The Buddha then concluded: "The instructed noble disciple, bhikkhus, seeing *rūpa, vedanā, saññā, saṅkhāra,* and *viññāṇa* as, 'This is not mine. This I am not. This is not myself.'— gets wearied of matter, gets wearied of feeling, gets wearied of perception gets wearied of mental formations, gets wearied of consciousness.

Being wearied, he becomes passion free and the *Ariya* Path is developed. He is emancipated from *asavās* and *kilesas* (defilements). When emancipated, the knowledge arises upon reflection that freedom from defilements has been achieved, and he knows, 'Birth is exhausted; lived is the holy life (of contemplation and meditation); what has to be done has been done; there is nothing more to be done. He knows this by reflection."

Thus the Blessed One taught the *Anattalakkhaṇa Sutta* to the group of five bhikkhus. Pleased, the group was delighted with the exposition of the blessed one. Moreover as the exposition was being delivered, the minds of the group of five bhikkhus were freed of attachments, and became emancipated from defilements.

Whichever approach one may choose, the actual practice involves only the development of *sīla*, *samādhi* and *pañña*. The practice of *Vipassanā* is further enhanced in its effectiveness by the development *mettā bhāvanā* accompanied by the sharing of one's merits with all sentient beings.

List of books for further reading

1. The Manuals of Buddhism, by Mahā Thera Ledi Sayadaw (Union Buddha Sāsana Council, Kaba Aye, Myanmar)

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11. Buddhism and Science. By Buddhadasa Kirthi Singhe, published by (Motilal Banarsidaṣs, Delhi.)

APPENDIX

Food for thought

(1) Extracts from the *Pheṇapiṇḍūpama Sutta*, of *khandhavagga Saṃyutta.*

Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbuḷūpamā;
Marīcikūpamā saññā, saṅkhārā kadalūpamā;
Māyūpamañca viññāṇaṃ, desitādiccabandhunā.

Rūpa is like froth

Rūpa is like froth floating about in the waterways and creeks. Made up of air bubbles, entrapped in droplets of water. These droplets of water, blown up by air bubbles, congregate to form frothy scum, the size of a human fist, a human head, the size of a man or even bigger. Casually seen, a big mass of froth may appear to be of substance. When carefully observed, however, it turns out to be insubstantial, useless for any purpose. Likewise, the human body complete with head, body, hands and feet, in male form, or in female form appears to be very substantial, it seems permanent, looks beautiful and seemingly a living entity.

But when the body is subjected to careful analysis, it turns out to be just like the mass of froth, quite insubstantial, a mere conglomeration of thirty-two abominable constituent parts, namely: hair, body hair, finger nails, toe nails, teeth, skin, flesh, muscles bones, etc. On further careful observation, it is found to be a conglomerate of minute sub-atomic particles, invisible to the naked eye.

(2a) Pali stanzas which help develop weariness:

Sabbe saṅkhārā aniccāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

Nāma and *rūpa* which come into existence as conditioned by *kamma, citta, utu* and *āhāra* are impermanent. When a yogi sees, through the practise of *Vipassanā* that *rūpa and nāma* are impermanent and fleeting, he or she becomes wearied of *nāma* and *rūpa*, disgusted with *nāma* and *rūpa* and detached from them.

When a meditator thus gets wearied of *nāma* and *rūpa*, disgusted with them and detached from them, one has gotten on to the right Path, which will lead directly to pure *nibbāna*, free from all defilements and suffering.

(2b) *Sabbe saṅkhārā dukkhāti, yadā paññāya passati;*
Atha nibbindati dukkhe, esa maggo visuddhiyā.

Nāma and *rūpa* which come into existence as conditioned by *kamma, citta, utu* and *āhāra* are a bundle of suffering, as a result of being impermanent. Seeing this the yogi becomes wearied of *nāma* and *rūpa*, disgusted with *nāma* and *rūpa* and detached from them.

When a meditator thus becomes wearied of *nāma* and *rūpa* , disgusted with them and detached from them, he or she has gotten on to the right Path, which will lead directly to pure *nibbāna*, free from all defilements and suffering.

(2c) *Sabbe saṅkhārā anattāti, yadā paññāya passati;*
Atha nibbindati dukkhe, esa maggo visuddhiyā.

All forms of *nāma* and *rūpa* , involved in the acts of seeing and hearing, are not self. When the yogi realizes this truth through *Vipassanāñāṇa* he or she becomes wearied of *nāma* and *rūpa*, becomes disgusted with them and detached from them.

When the meditator becomes wearied of *nāma* and *rūpa*, disgusted with them and detached from them, he or she has gotten on to the right Path which will lead directly to *nibbāna*, free from all defilements and suffering.

Abhiṇha sutta

Namo tassa bhagavato arahato sammāsambuddassa

Pañcimāni, bhikkhave, ṭhānāni abhiṇhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

Katamāni pañca?

1. *Jarādhammomhi, jaraṃ anatīto'ti abhiṇhaṃ paccavekkhitabbaṃ*
2. *Byādhidhammomhi, byādhiṃ anatīto'ti abhiṇhaṃ paccavekkhitabbaṃ*
3. *Maraṇadhammomhi, maraṇaṃ anatīto'ti abhiṇhaṃ paccavekkhitabbaṃ*
4. *Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti abhiṇhaṃ paccavekkhitabbaṃ*
5. *Kammassakomhi, kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo. Yaṃ kammaṃ karissāmi– kalyāṇaṃ vā pāpakaṃ vā– tassa dāyādo bhavissāmī'ti abhiṇhaṃ paccavekkhitabbaṃ, imāni kho, bhikkhave, pañca ṭhānāni abhiṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.*

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

There are these five things, five facts of nature, which a female or male, a householder or a recluse should constantly ponder upon, reflect on and contemplate constantly and continuously.

What are the five things, the five facts of reality?

1. There is old age; old age is a fact of nature. It cannot be escaped nor avoided. This fact of nature should be pondered upon, reflected upon and contemplated constantly and continuously.
2. There is illness, ailments; ailments are a fact of nature. They cannot be escaped nor avoided. This fact of nature should be pondered upon, reflected upon and contemplated constantly and continuously.

3. There is death; death is a fact of nature. It cannot be escaped nor avoided. This fact of nature should be pondered upon, reflected upon and contemplated constantly and continuously.
4. All those people whom one likes or is fond of will become separated from one another in various ways while alive or by death. This fact of nature should be pondered upon, reflected upon and contemplated upon constantly and continuously.
5. *Kamma* is my only possession: I am only the heir to my *kamma*. *Kamma* only is the conditioning cause of my existences; *kamma* only is my relative, my only refuge is *kamma*; whether I commit a good deed or a bad deed, I will become the heir to these good or bad deeds.

These, *bhikkhus*, are the five things or facts of nature, which a female or a male, a householder or a recluse should ponder upon, reflect upon contemplate constantly, and continuously.

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